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No. 7 of 1916.

**REPORT**  
ON  
**INDIAN NEWSPAPERS AND PERIODICALS IN BENGAL**  
FOR THE  
**Week ending the 12th February 1916.**

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## PART I OF WEEKLY REPORT.

**List of Indian Newspapers and Periodicals.**

[As it stood on the 1st October 1915.]

NOTE.—(N)—Newspapers. (P)—Periodical magazines. Papers shown in bold type deal with politics.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Assamese.</i>				
1	"Banhi" (P) ...	Calcutta ...	Monthly ...	Lakshmi Narayan Bezborua, Hindu, Brahmin ; age about 46 years.	500
	<i>Bengali.</i>				
2	"Alaukik Rahasya" (P) ...	Calcutta ...	Monthly ...	Kshirod Prasad Vidyabinod, Brahmin ; age 56 years.	700
3	"At-Islam" (P) ...	Do. ...	Do. ...	Akram Kham ...	500
4	" <b>Alochana</b> " (P) ...	Howrah ...	Do. ...	Jogendra Nath Chatterji, Hindu, Brahmin ; age 48 years.	500
5	"Ananda" (P)	Mymensingh ...	Do. ...	Mahesh Chandra Bhattacharyya, Hindu, Brahmin.	500
	"Ananda Sangit Patrika" (P).	Calcutta ...	Do. ...	Pratibha Devi, Brahmo ; age 45 years.	200
	"Antapur" (P)...	Do. ...	Do. ...	Biraj Mohini Ray, Brahmo ; age 30 years.	1,000
8	"Archana" (P) ...	Do. ...	Do. ...	Keshab Chandra Gupta, Hindu, Baidya ; age about 36 years.	800
9	"Arghya" (P) ...	Do. ...	Do. ...	Sures Ch. Palit, Hindu, Kayastha ; age 34 years.	700
10	"Aryya Kayastha Pratibha" (P).	Faridpur ...	Do. ...	Kali Prasanna Sarkar, Hindu, Kayastha ; age 75 years.	1,000
11	"Avasar" (P) ...	Calcutta ...	Do. ...	Lal Behari Datta, Hindu, Tanti ; age 50 years	1,600
12	"Ayurveda Bikas" (P) ...	Dacca ...	Do. ...	Sudhanshu Bhushan Sen, Hindu, Baidya ; age about 41 years.	600
13	"Baidya Sammilani" (P) ...	Do. ...	Do. ...	Bikrampur, Ambastha Sammilani Dacca.	1,000
14	"Baidya Sanjivani" (P) ...	Calcutta ...	Do. ...	Upendra Nath Vaidyaratna, Hindu Baidya ; age about 52 years.	500
15	"Baishnava Samaj" (P) ...	Do. ...	Bi-monthly ...	Surendra Mohan Adhikary ...	500
16	"Baisya Patrika" (P) ...	Jessore ...	Monthly ...	Prasanna Gopal Roy, Hindu, Barui ; age 55 years.	500
17	"Balak" (P) ...	Calcutta ...	Do. ...	J. M. B. Duncan ...	5,500
18	"Bamabodhini Patrika" (P)	Do. ...	Do. ...	Sukumar Dutt, Brahmo ; age 43 years.	700
19	" <b>Bangabandhu</b> " (P)	Dacca . ...	Do. ...	Ishan Chandra Sen. Brahmin ; age 57 years.	150
20	"Bangal Mahila" (P) ...	.....	Do. ...	Abinash Ch. Sarbbabhouma, Hindu, Brahmin ; age 45 years.	.....
21	"Bangali" (N) ...	Calcutta ...	Daily ...	The Hon'ble Babu Surendra Nath Banarji ; Brahmin ; age 69 years.	4,000
22	"Bangaratna" (N) ...	Krishnagar ...	Weekly ...	Kanai Lal Das, Hindu, Karmakar ; age 30 years.	400
23	" <b>Bangavasi</b> " (N) ...	Calcutta ...	Do. ...	Rai Sahib Behary Lal Sarkar, Hindu, Kayastha ; age 58 years.	19,000
24	" <b>Bankura Darpan</b> " (N).	Bankura ...	Do. ...	Rama Nath Mukharji ; age 54 years	453
25	" <b>Barisal Hitaishi</b> " (N)	Barisal ...	Do. ...	Durga Mohan Sen, Hindu, Baidya ; age 37 years.	625

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Bengali—continued.</i>				
26	" <b>Basumati</b> " (N) ...	Calcutta ...	Weekly ...	Sasi Bhushan Mukherji and, Haripada Adhikary ; age 48 years.	14,000
27	" <b>Banddha Bandhu</b> " (P) ...	Do. ...	Monthly ...	Sriman Purnananda Swami, age 32 years.	750
28	" <b>Bhakti</b> " (P) ...	Howrah ...	Do. ...	Dines Chandra Bhattacharya, Hindu, Brahmin ; age 29 years.	600
29	" <b>Bharat Laxmi</b> " (P) ...	Calcutta ...	Do. ...	Rabdh Nath De, Subarnabanik ; age about 35 years.	1,000
30	" <b>Bharati</b> " (P) ...	Do. ...	Do. ...	Mani Lal Ganguli Brahmo ; age about 32 years.	1,700
31	" <b>Bharatmahila</b> " ...	Dacca ...	Do. ...	Srimati Saraju Bala Dutta, Brahmo ; age 34 years.	450
32	" <b>Bhisak Darpan</b> " (P) ...	Calcutta ...	Do. ...	Rai Sahib Giris Chandra Bagchi ...	250
33	" <b>Bharatbarsha</b> " (P) ...	Do. ...	Do. ...	Amulya Charan Ghosh Vidyabhusan, Kayastha ; age 39 years ; and Jaladhar Sen, Kayastha, age 51 years.	4,000
34	" <b>Bidushak</b> " (P) ...	Do. ...	Do. ...	Kshetra Nath Banerji, Brahmin ; age 41 years.	200
35	" <b>Bijnan</b> " (P) ...	Do. ...	Do. ...	Dr. Amrita Lal Sarkar, Satgope ; age about 43 years.	300
36	" <b>Bikrampur</b> " (P) ...	Mymensingh ...	Quarterly ...	Jogendra Nath Gupta, Hindu, Baidya ; age 35 years.	500
37	" <b>Birbhum Varta</b> " (N) ...	Suri ...	Weekly ...	Devendra Nath Chakravarti, Hindu, Brahmin ; age 41 years.	997
38	" <b>Birbhumi</b> " (P) ...	Calcutta ...	Monthly ...	Kulada Prasad Mallik, Hindu, Brahmin ; age 34 years.	1,000
39	" <b>Birbhum Vasi</b> " (N) ...	Rampur Hat ...	Weekly ...	Tara Sundar Mukherji ...	700
40	" <b>Brahman Samaj</b> " (P) ...	Calcutta ...	Do. ...	Pandit Basanta Kumar Tarkavidhi...	1,000
41	" <b>Brahma Vadi</b> " (P) ...	Barisal ...	Monthly ...	Manamohan Chakravarti, Brahmo ; age 52 years.	660
42	" <b>Brahma Vidya</b> " (P) ...	Calcutta ...	Do. ...	Rai Purnendu Narayan Singh Bahadur and Hirendra Nath Dutta, Hindu, Kayastha.	800
43	" <b>Burdwan Sanjivani</b> " (N).	Burdwan ...	Weekly ...	Prabodhananda Sarkar, Hindu, Kayastha ; age 25 years.	700
44	" <b>Byabasay O Baniya</b> " (P) ...	Calcutta ...	Monthly ...	Sachindra Prosad Basu, Brahmo ; age 37 years.	900
45	" <b>Chabbis Pargana Vartavaha</b> " (N).	Bhawanipur ...	Weekly ...	Abani Kanta Sen, Hindu, Baidya ; age 31 years.	800
46	" <b>Charu Mihir</b> " (N) ...	Mymensingh ...	Do. ...	Vaikantha Nath Sen, Hindu, Kayastha ; age 42 years	800
47	" <b>Chhatra</b> " (P) ...	Dacca ...	Monthly ...	Sasibhusan Mukherji, Hindu, Brahmin ; age about 49 years.	500
48	" <b>Chikitsa Prakas</b> " (P) ...	Nadia ...	Do. ...	Dhirendra Nath Haldar, Hindu, Gandabanik ; age 33 years.	400
49	" <b>Chikitsa Sammiti</b> " (P) ...	Calcutta ...	Do. ...	Kaviraj Sital Chandra Chatterji, Hindu, Brahmin.	500
50	" <b>Chikitsa Tatva Vijnan</b> " (P) ...	Do. ...	Do. ...	Binode Lal Das Gupta, Vaidya ; age 45 years.	300
51	" <b>Chinsura Vartavaha</b> " (N).	Chinsura ...	Weekly ...	Dina Nath Mukherji, Brahmin ; age 49 years.	1,000
52	" <b>Dainik Chandrika</b> " (N).	Calcutta ...	Daily except on Thursdays.	Panchcowri Banerji, Hindu, Brahmin ; age 48 years.	4,000

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
53	"Dainik Basumatī" (N)	Calcutta	Daily	Sasi Bhushan Mukherji, Hindu, Brahmin; age about 48 years, and others.	3,000
54	"Dacca Prakash" (N)	Dacca	Weekly	Sasi Bhushan Biswas, Hindu, Kayastha.	800
55	"Darsak" (N)	Calcutta	Do.	Satis Chandra Bhattacharji, Brahmin; age about 40 years.	2,000
56	"Dharma-o-Karma" (P)	Do.	Quarterly	Sarat Chandra Chowdhuri, Hindu Brahmin.	1,000 to 1,200
57	"Dharma Tatva" (P)	Do.	Fortnightly	Vaikuntha Nath Ghosh, Brahmo	300
58	"Dharma Pracharak" (P)	Do.	Monthly	Nrisingha Ram Mukherji, Hindu, Brahmin; age 52 years.	2,000
59	"Diamond Harbour Hitaishi" (N).	Diamond Harbour	Weekly	Mohendra Nath Tatwanidhi, Hindu, Mahisya; age 54 years.	2,500
60	"Dhruba" (P)	Ditto	Monthly	Birendra Nath Ghosh, Hindu, Kayastha; age 38 years.	490
61	"Education Gazette" (N)	Chinsura	Weekly	Kumatdeo Mukherji, Brahmin; age 25 years.	1,500
62	"Faridpur Hitaishini" (N).	Faridpur	Do.	Raj Mohan Majumdar, Hindu, Vaidya; age about 78 years.	900
63	"Galpa Lahari" (P)	Calcutta	Monthly	Jnanendra Nath Basu, Hindu, Kayastha; age 37 years.	2,000
64	"Gambhira" (P)	Malda	Bi-monthly	Krishna Charan Sarkar, Hindu, Kayastha; age about 35 years.	300
65	"Gaud-duta" (N)	Do.	Weekly	Krishna Chandra Agarwalla, Hindu, Baidya.	400
66	"Grihastha" (P)	Calcutta	Monthly	Sarat Chandra Dev, Kayastha; age 57 years.	3,000
67	"Hakim" (P)	Do.	Do	Masihar Rahaman, Muhammadan; age 32 years.	500
68	"Sri Gauranga Sevak" (P)	Murshidabad	Do.	Lalit Mohan Banarji, Hindu, Brahmin; age 57 years.	600
69	"Hare School Magazine" (P)	Calcutta	Do.	Haendra Lal Ghosh, Hindu, Kayastha	500
70	"Hindu Ranjika" (N)	Rajshahi	Weekly	Kachimuddin Sarkar, Muhammadan; age 41 years.	290
71	"Hindu Sakha" (P)	Hooghly	Monthly	Raj Kumar Kavyathirtha, Hindu, Brahmin.	200
72	"Hitavadi" (N)	Calcutta	Weekly	Chandrodaya Vidyavinode, Hindu, Brahmin; age 50 years.	37,000
73	"Islam-Rabi" (N)	Mymensingh	Do.	Maulvi Maziuddin Ahmad, Muslim; age about 34 years.	700
74	"Jagat-Jyoti" (P)	Calcutta	Monthly	Jnanatana Kaviraj, Buddhist; age 57 years.	700
75	"Jagaran" (N)	Bagerhat	Weekly	Amarendra Nath Basu, Hindu, Kayastha.	About 300
76	"Jahannabi" (P)	Calcutta	Monthly	Sudhakrista Bagchi, Hindu, Brahmin; age 31 years.	600
77	"Jangipur Samoad" (N)	Murshidabad	Weekly	Sarat Chandra Pandit, Hindu, Brahmin.	About 100
78	"Janmabhumi" (P)	Calcutta	Do.	Jatindranath Dutta, Hindu, Kayastha; age 31 years.	300

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	<i>Bengali—continued.</i>				
79	"Jasohar" (N) ...	Jessore ...	Weekly ...	Ananda Mohan Chaudhuri, Hindu, Kayastha.	600
80	"Jubak" (P) ...	Santipur ...	Monthly ...	Jnananda Pramanik, Brahmo ; age 40 years.	300
81	"Jugi-Sammilani" (P) ...	Comilla ...	Do. ...	Radha Govinda Nath, Hindu, Jugi ; age about 35 years.	1,500
82	"Jyoti" (N) ...	Chittagong ...	Weekly ...	Kali Shankar Chakravarty, Brahmin ; age 48 years.	2,000
83	"Kajer-Loke" (P) ...	Calcutta ...	Monthly ...	Saroda Prasad Chatterji, Brahmin ; age 48 years.	350
84	"Kalyani" (N) ...	Magura ...	Weekly ...	Bisweswar Mukherji, Brahmin ; age 50 years.	300
85	"Kangal" (P) ...	Calcutta ...	Monthly ...	Akinuddin Pradhan, Muhammadan ; age 20 years.	100
86	"Kanika" (P) ...	Murshidabad ...	Do. ...	Umesh Chandra Bhattacharya, Hindu, Brahmin ; age 39 years.	150
87	"Karmakar Bandhu" (P) ...	Calcutta ...	Do. ...	Banamali Seth, Hindu, Swarnakar ; age 44 years.	500
88	"Kasipur-Nibasi" (N) ...	Barisal ...	Weekly ...	Pratap Chandra Mukharji, Hindu, Brahmin ; age 69 years.	500
89	"Kayastha Patrika" (P) ...	Calcutta ...	Monthly ...	Upendra Nath Mitra, Hindu, Kayastha ; age 33 years.	750
90	"Khulnavasi" (N) ...	Khulna ...	Weekly ...	Gopal Chandra Mukharji, Hindu, Brahmin ; age 53 years.	350
91	"Krishak" (P) ...	Calcutta ...	Monthly ...	Nikunja Bihari Datta, Kayastha ; age 41 years.	1,000
92	"Krishi Samvad" (P) ...	Dacca ...	Do. ...	Nishi Kanta Ghosh ; age about 35 years.	1,000
93	"Kshristya Bandhav" (P) ...	Calcutta ...	Do. ...	Mathura Nath Nath, Christian ; age about 51 years.	500
94	"Kushadaha" (P) ...	Do. ...	Do. ...	Jagindra Nath Kundu, Brahma ; age 37 years.	500
95	"Mahajan Bandhu" (P) ...	Do. ...	Do. ...	Raj Krishna Pal, Hindu, Tambuli ; age 45 years.	400
96	"Mahila" (P) ...	Do. ...	Do. ...	Revd. Braja Gopal Neogi, Brahma ; age 60 years.	200
97	"Mahila Bandhav" (P) ...	Do. ...	Do. ...	Miss K. Blair ; age 60 years ...	500
98	"Mahishya Mahila" (P) ...	Nadia ...	Do. ...	Srimati Krishna Bhabani Biswas, Hindu, Kaibarta.	300
99	"Mahisya Samaj" (P) ...	Do. ...	Do. ...	Narendra Nath Das, Hindu, Kaivarta	1,200
100	"Mahisya-Surhid" (P) ...	Diamond Harbour ...	Do. ...	Haripada Halder, Hindu, Kaivarta ; age 81 years.	350
101	"Malancha" (P) ...	Calcutta ...	Do. ...	Kali Prasanna Das Gupta ; Hindu, Vaidya ; age 45 years.	1,500
102	"Malda Samachar" (N) ...	Malda ...	Weekly ...	Kaliprasanna Chakravarty, Hindu, Brahmin.	1,100
103	"Manasi" (P) ...	Calcutta ...	Do. ...	Maharaja Jagadindra Nath Ray, Hindu, Brahmin ; age 40 years.	2,000
104	"Mandarmala" ...	Do. ...	Do. ...	Umesh Chandra Das Gupta, Hindu, Brahmo ; age about 57 years.	400
105	"Marmabani" (N) ...	Do. ...	Do. ...	Maharaja Jagadindra Nath Ray ...	3,500

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Bengali—continued.</i>				
106	"Medini Bandhab" (N)	Midnapore ...	Weekly ...	Gossaindas Karan, Hiadu, Satgope ; age 26 years.	500
107	"Midnapore Hitalshi" (N).	Do. ...	Do. ...	Manmatha Nath Nag, Hindu, Kayastha ; age 38 years.	1,700
108	"Moslem Hitalshi" (N).	Calcutta ...	Do. ...	Shaikh Abdur Rahim and Mozummul Haque.	6,300
109	"Muhammadi" (N) ...	Do. ...	Do. ...	Muhammad Akram Khan, Musalman ; age 40 years ; and Maulvi Akbar Khan.	About 7,000
110	"Mukul" (P) ...	Do. ...	Monthly ...	Hem Chandra Sarkar, Brahmo ; age 40 years.	450
111	"Murshidabad Hitalshi" (N).	Saidabad ...	Weekly ...	Banwari Lal Goswami, Hindu, Brahmin ; age 50 years.	250
112	"Nabagraha Prasanga" (P)	Mymensingh ...	Monthly ...	.....	.....
113	"Nandini" (P) ...	Howrah ...	Issued every two months.	Ashutosh Das Gupta Mahallanabis, Hindu, Baidya ; age 32 years.	500
114	"Natya Mandir" (P) ...	Calcutta ...	Monthly ...	Mani Lal Banerji, Hindu, Brahmin ; age 31 years.	700
115	"Narayan" (P) ...	Do. ...	Do. ...	Mr. Chitta Ranjan Das, Hindu ; age 48 years.	2,000
116	"Nava Vanga" (N) ...	Chandpur ...	Weekly ...	Harendra Kishor Ray, Hindu, Kayastha ; age 26 years.	400
117	"Nayak" (N) ...	Calcutta ...	Daily ...	Panchcowri Banarji Hindu, Brahmin ; age 48 years.	200
118	"Navya Bharat" (P)	Do. ...	Monthly ...	Devi Prasanna Ray Chaudhuri, Brahmo ; age 62 years.	1,000 to 1,500
119	"Nihar" (N) ...	Contai ...	Weekly ...	Madhu Sudan Jana, Brahma ; age 55 years.	500
120	"Nirjhar" (P) ...	Calcutta ...	Quarterly ...	Srish Chandra Ray, Kayastha ; age about 50 years.	500
121	"Noakhali Sammilani" (N)	Noakhali Town...	Weekly ...	Fazlar Rahman, Muhammadan ; age 32 years.	400
122	"Pabna Hitalshi" (N)	Pabna ...	Do. ...	Basanta Kumar Vidyabinode Bhattacharyya, Hindu, Brahmin.	650
123	"Pakshik Patrika" (P) ...	Serampore ...	Fortnightly ...	Basanta Kumar Basu, Hindu, Kayastha ; age 35 years.	500
124	"Pallivasi" (N) ...	Kalna ...	Weekly ...	Sashi Bhushan Banarji, Hindu, Brahmin ; age 48 years.	300
125	"Pallivarta" (N) ...	Bongong ...	Do. ...	Charu Chandra Ray, Hindu, Kayastha ; age 44 years.	500
126	"Pantha" (P) ...	Calcutta ...	Monthly ...	Rajendra Lal Mukharji ...	800
127	"Pataka" (P) ...	... ..	Do. ...	Hari Charan Das, Hindu, carpenter by caste.	500
128	"Pataka" (P) ...	Barisal ...	Quarterly ...	Rev. J. D. Raw ...	500
129	"Prabhini" ...	Do. ...	Weekly ...	Panchkari Banerji, Hindu, Brahmin	3,000
130	"Prachar" (P) ...	Jayanagar ...	Monthly ...	Revd. G. C. Dutt, Christian ; age 48 years.	1,400
131	"Praja Bandhu" (N) ...	Tippera ...	Fortnightly ...	Purna Chandra Chakraverti, Kairvarta, Brahmin ; age 32 years.	210
132	"Prajapati" (P) ...	Do. ...	Monthly ...	Jnanendra Nath Kumar ...	1,500

No	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Bengali—continued.</i>				
133	"Prantavasi" (N) ...	Netrakona ...	Fortnightly ...	Jogee Chandra Chowdhury, Brahmin	800
134	"Prasun" (N) ...	Katwa ...	Weekly ...	Banku Behari Ghosh, Hindu, Goala ; age 44 years.	716
135	"Pratijua" (N) ...	Calcutta ...	Do. ...	Jatindra Lal Mukharji, Brahmin ; age 28 years.	500
136	"Pratikal" (N) ...	Berhampore ...	Do. ...	Kamakshya Prasad Ganguly, Hindu, Brahmin ; age 67 years.	506
137	"Pratima" (P) ...	Calcutta ...	Monthly ...	Hari Sadhon Mukharji, Brahmin ; age 40 years.	500
138	"Prativasi" (P) ...	Do. ...	Do. ...	Satya Charan Mitra, Kayastha ; age 32 years.	500
139	"Pravasi" (P) ...	Do. ...	Do. ...	Ramanunda Chatterji, M.A., Brahmo ; age 56 years.	5,000
140	"Priti" (P) ...	Do. ...	Do. ...	Pransankar Sen, M.A., Hindu, Baidya ; age 31 years.	300
141	"Rahasya Prakash" (P) ...	Do. ...	Do. ...	Purna Chandra De, Subarnabanik ; age 34 years.	300
142	"Rajdut" (P) ...	Do. ...	Do. ...	Rev. Rasra Maya Biswas, Christian ; age 32 years.	700
143	"Rangpur Darpan" (N) ...	Rangpur ...	Weekly ...	Sarat Chandra Majumdar, Hindu, Brahmin ; age 48 years.	400
144	"Rangpur Sahitya Parishad Patrika." (P)	Do. ...	Quarterly ...	Panchanan Sarkar, M.A., B.L., Hindu, Rajbansi.	500
145	"Ratnakar" (N) ...	Asansol ...	Week'y ...	Abdul Latif ; age 35 years ; Muham madan.	783
146	"Rayat" (N) ...	Calcutta ...	Do. ...	Naziruddin Ahmad, Mussalman ; age about 34 years.	900
147	"Sabuj Patra" (P) ...	Do. ...	Monthly ...	Pramatha Nath Chandhuri, Brahmo ; age about 40 years.	500
148	"Sahitya" (P) ...	Do. ...	Do. ...	Suresh Chandra Samajpati ; age about 47 years.	3,000
149	"Sahitya Parisad Patrika" (P)	Do. ...	Quarterly ...	Mahamahopadhyaya Satis Chandra Vidyabhusan, Hindu, Acharyya by caste ; age 50 years.	2,800
150	"Sahitya Sanhita" (P) ...	Do. ...	Monthly ...	Shyama Charan Kaviratna, Brahmin ; age 61 years.	500
151	"Sahitya Samvad" (P) ...	Howrah ...	Do. ...	Pramatho Nath Sanyal, Hindu, Brahmin ; age 35 years.	1,300
152	"Saji" (P) ...	Calcutta ...	Do. ...	Kshetra Mohan Gupta ...	300
153	"Samaj Bandhu" (P) ...	Do. ...	Do. ...	Adhar Chandra Das, Hindu, Mahisya ; age 35 years	450
154	"Samaj Chitra" (P) ...	Dacca ...	Do. ...	Satish Chandra Roy ...	300
155	"Samay" (N) ...	Calcutta ...	Weekly ...	Jnanendra Nath Das, Brahmo ; age 61 years.	About 1,000
156	"Sammilan" (P) ...	Do. ...	Quarterly ...	Kunja Behari Das, a barber by caste	200
157	"Sammilani" (N) ...	Do. ...	Fortnightly ...	Kali Mohan Bose, Brahmo ; age about 42 years.	330
158	"Sammilani" (P) ..	Do. ...	Monthly ...	N. J. Basu, M.A. ...	400
159	"Sandes" (P) ...	Do. ...	Do. ...	Upendra Kishore Roy Chowdhury, Brahmo ; age 46 years.	3,000
160	"Sanjivani" (N) ...	Do. ...	Weekly ...	Sivanath Sastri, M.A., and others ...	6,000

No.	Name of publication.	Where published.	Edition	Name, caste and age of Editor.	Circulation.
	<i>Bengali—continued.</i>				
161	"Sankalpa" (P)	Calcutta	Monthly	Amulya Chandra Ghosh, Kayastha ; age about 34 years.	2,000
162	"Sansodhini" (N)	Chittagong	Weekly	Kashi Chandra Das Gupta, Brahmo ; age about 60 years.	400
163	"Santosh" (P)	Mymensingh	Monthly	Mohim Ch, Chakdar, Hindu, Kayastha ; age 40 years.	500
164	"Saswati" (P)	Calcutta	Do.	Nikhil Nath Roy, Kayastha ; age 50 years.	500
165	"Sebak" (P)	Dacca	Do.	Surendra Sasi Dutta ; age 35 years	300
166	"Senapati" (P)	Calcutta	Do.	Revd. W. Carey ; age 58 years	200
167	"Serampore" (N)	Serampore	Weekly	Basanta Kumar Basu, Hindu, Kayastha ; age 35 years.	400
168	"Sisu" (P)	Calcutta	Monthly	Baradakanta Majumdar, Hindu, Kayastha ; age 40 years.	8,000
169	"Saurabha" ...	Dacca	Do.	Kedar Nath Majumdar, Hindu, Kayastha ; age 41 years.	1,000
170	"Silpa-o-Subitya" (P)	Chinsura	Do.	Netai Chand Mukherji, Hindu, Brahmin, age 36 years.	350
171	"Siksha-o-Swasthya" (P)	Calcutta	Do.	Atul Chandra Sen, M.A., B.L., Baidya ; age 40 years.	200
172	"Sikshak" (P)	Barisal	Do.	Revd. W. Carey ; age 57 years	125
173	"Siksha Prachar" (P)	Mymensingh	Do.	Maulvi Moslemuddin Khan Chowdhury ; age 37 years.	1,000
174	"Siksha Samachar" (N)	Dacca	Weekly	Abinas Chandra Gupta, M.A., B.L., Vaidya ; age 38 years.	1,500
175	"Snehamayi" (P)	Do.	Monthly	Revd. A. L. Sarkar	700
176	"Sopan" (P)	Do.	Do.	Hemendra Nath Datta, Brahmo ; age 37 years.	250
177	"Sri Nityananda Sebak" (P)	Murshidabad	Do.	Avinash Chandra Kavyatirtha, Brahmin ; age 47 years.	400
178	"Sri Baishnav Dharma Prachar" (P).	Burdwan	Do.	Krishna Behari Goswami, Brahmin ; age 30 years.	300
179	"Sri Sri Gauranga Sebak" (P).	Calcutta	Do.	Lalit Mohan Banerji, Hindu, Brahmin, age about 58 years.	400
180	"Sri Sri Krishna Chaitanya Tattwa Pracharak" (P).	Do.	Do.	Dr. Priya Nath Nandi, age 56 years	150
181	"Sri Sri Nitya Dharma" (P)	Kalighat	Do.	Satya Nath Biswas	300
182	"Sri Sri Vaishnava Sangini" (P).	Calcutta	Do.	Madhusudan Das Adhikari, Vaishnab ; age 32 years.	600
183	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika" (N).	Do.	Weekly	Nisi Kanta Sen, Hindu, Baidya age 32 years.	1,200
184	"Sumati" (P) ...	Dacca	Monthly	Purna Chandra Ghosh, Kayastha ; age 41 years.	431
185	"Suprabhat" (P)	Calcutta	Do.	Sm. Kumudini Mitra, Brahmo ; age 31 years.	900
186	"Suraj" (N)	Pabna	Weekly	Manmatha Nath Sanyal	500
187	"Suhrit" (P)	Calcutta	Monthly	Hari Pada Das, B.A., Brahmo ; age 31 years.	300
188	"Suhrid" (P) ...	Do.	Do.	Jatindra Mohan Gupta, Hindu, Baidya ; age about 37 years.	300

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—concluded.</i>					
189	"Surabhi" (P) ...	Contai ...	Monthly ...	Baranashi Banerji, Hindu, Brahmin; age 46 years.	300
190	"Swarnakar Bandhav" (P) ...	Calcutta ...	Do. ...	Nagendra Nath Shee, M.A., goldsmith by caste; age 42 years.	500
191	"Swastha Samachar" (P) ...	Do. ...	Do. ...	Dr. Kartik Chandra Bose, M.B. ...	4,000
192	"Tambuli Patrika" (P) ...	Do. ...	Do. ...	Rajendra Nath Som, Tambuli; age 33 years.	600
193	"Tambuli Samaj" (P) ...	Do. ...	Do. ...	Rajkristo Paul and others, Hindu, Tambuli; age 37 years.	300
194	"Tapaban" (P) ..	Do. ...	Do. ...	Shyama Charan Sarkar, Hindu, Kayastha; age 40 years.	700
195	"Tattwa Kaumudi" (P) ...	Do. ...	Fortnightly ...	Lalit Mohan Das, M.A., Brahmo; age 43 years.	500
196	"Tattwa Manjari" ...	Do. ...	Monthly ...	Kali Charan Basu; age about 42 years.	600
197	"Tattwa-bodhini Patrika" ...	Do. ...	Do. ...	Rabindra Nath Tagore, Brahmo; age 53 years.	300
198	"Theatre" (N) <sup>o</sup> ...	Do. ...	Weekly ...	Moni Lal Banerji, Brahmin; age about 30 years.	800
199	"Toshini" (P) ...	Dacca ...	Monthly ...	Anukul Chandra Gupta, Baidya; age 43 years.	1,250
200	"Trade Gazette" (P) ...	Calcutta ...	Do. ...	Kamal Hari Mukherji ...	900 to 1,000
201	"Triveni" (P) ...	Gacha ...	Do. ...	Satis Chandra Chakravarti, Brahmin; age 41 years.	100
202	"Tripura Hitaishi" (N) ...	Comilla ...	Weekly ...	Afazuddin Ahmad ...	600
203	"Uchchasa" (P) ...	Calcutta ...	Monthly ...	Bhabataran Basu, Hindu, Kayastha; age 34 years.	150
204	"Udbodhana" (P) ...	Do. ...	Do. ...	Swami Saradananda ...	1,500
205	"United Trade Gazette" (P) ...	Do. ...	Do. ...	Narayan Krishna Goswami, Brahmin; age 29 years.	3,000 to 10,000
206	"Upasana" (P) ...	Murshidabad ...	Do. ...	Radha Kamal Mukherji, Hindu, Brahmin; age 27 years.	100
207	"Utsav" (P) ...	Calcutta ...	Do. ...	Ramdayal Majumdar, M.A., and others	1,000
208	"Vartavaha" (N) ...	Banaghat ...	Weekly ...	Girija Nath Mukherji, Hindu, Brahmin; age 45 years.	415
209	"Vasudha" (P) ...	Calcutta ...	Monthly ...	Banku Behari Dhar, Baidya ...	500
210	"Vijaya" (P) ...	Do. ...	Do. ...	Manoranjan Guha Thakurta, Hindu, Kayastha; age 53 years.	700
211	"Viswadut" (N) ...	Howrah ...	Weekly ...	Nogendra Nath Pal Chowdhury, Hindu, Kayastha; age 38 years.	2,000
212	"Viswavarta" (N) ...	Dacca ...	Do. ...	Abinash Chandra Gupta, Vaidya; age 38 years.	1,000
213	"Yamuna" (P) ...	Calcutta ...	Monthly ...	Phanindra Nath Pal, B.A., Kayastha; age 32 years.	900
214	"Yubak" (P) ...	Do. ...	Do. ...	Yogananda Pramanick, Brahmo; age 40 years.	300
<i>English-Bengali.</i>					
215	"Ananda Mohan College Magazine." (P).	Mymensingh ...	Monthly ...	Kumud Bandhu Chakravarti, Hindu, Brahmin.	300
216	"Bangayasi College Magazine" (P).	Calcutta ...	Do. ...	G. C. Basu; Hindu Kayastha; age 49 years.	600

No.	Name of publication.	Where published.	Edition.		Name, caste and age of Editor.	Circulation.
<i>English-Bengali—concluded.</i>						
217	"Commercial Advertiser" (N)	Calcutta	...	Weekly	Radha Kissen Mukherji, Hindu, Brahmin ; age 50 years.	250
218	"Dacca College Magazine" (P).	Dacca	...	Quarterly	Mr. R. B. Ramsbotham, and Bidhubhushan Goswami, Hindu, Brahmin	500
219	"Dacca Gazette" (N)	Do.	...	Weekly	Satya Bhusan Dutt Roy, Baidya ; age 48 years.	500
220	"Dacca Review" (P)	Do.	...	Monthly	Satyendra Nath Bhadra and Bidhubhushan Goswami.	800
221	"Fraternity" ...	Calcutta	...	Quarterly	Revd. W. E. S. Holland	200
222	"Jagannath College Magazine" (P).	Do.	...	Monthly	Rai Lalit Mohan Chatterji Bahadur, Brahmo.	900
223	"Rajshahi College Magazine" (P).	Dacca	...	Quarterly	Board of Professors, Rajshahi College.	300
224	"Rangpur Dikprakash" (N).	Rangpur	...	Weekly	Pramatha Nath De	300
225	"Ripon College Magazine" (P.)	Calcutta	...	Bi-monthly	Sukumar Dutta, M.A., Hindu, Kayastha ; age 30 years.	2,000
226	"Sanjaya" (N)	Faridpur	...	Monthly	Rama Nath Ghosh, Hindu, Kayastha ; age about 41 years.	500
227	"Scottish Churches College Magazine" (P).	Calcutta	...	Five issues in the year.	Revd. J. Watt, M.A., and S. C. Ray	1,200
228	"Tippera Guide" (N)	Comilla	...	Weekly	Rajani Kanta Gupta, Hindu, Vaidya ; age 49 years.	300
<i>Gar.</i>						
229	"Achikni Ribeng" (P)	Calcutta	...	Monthly	Miss E. C. Bond and W. C. Mason	550
230	"Phring Phring" (P)	Do.	...	Do.	D. McDonald	400
<i>Hindi.</i>						
231	"Bharat Mitra" (N)	Calcutta	...	Weekly	Babu Ambika Prasad Baghai, Hindu, Brahmin ; age 40 years.	3,000
232	"Bir Bharat" (N)	Do.	...	Do.	Pandit Ramananda Dobe, Hindu, Brahmin ; age 32 years.	1,500
233	"Calcutta Samachar" (N)	Do.	...	Do.	Amrita Lal Chakravarti ; Hindu, Brahmin ; age about 60 years.	2,000
234	"Chota Nagpur Dui Patrika" (P).	Ranchi	...	Monthly	Revd. E. H. Whitley, Christian	450
235	"Daily Price List" (N)	Calcutta	...	Do.	Bhupat Ram	250
236	"Dainik Bharat Mitra" (N).	Do.	...	Daily	Babu Ram Parad Kar, Hindu, Kshatriya ; age 33 years.	2,500
237	"Daragar Daptar" (P)	Do.	...	Monthly	Ram Lal Burman, Hindu, Kshatriya ; age 29 years.	800
238	"Hindi Vangavasi" (N)	Do.	...	Weekly	Harikissan Joahar, Hindu, Kshatriya ; age 39 years.	5,500
239	"Jaina Siddhanta Bhaskar" (P).	Do.	...	Monthly	Padmaraj Jaina, Hindu, Jain ; age about 40 years.	.....
240	"Manoranjan" (P)	Do.	...	Do.	Ishwari Prasad Sharma, Hindu, Brahmin ; age 52 years.	500
241	"Marwari" (N)	Do.	...	Weekly	Iswar Prasad Sharma, Hindu, Brahmin ; age 44 years.	300

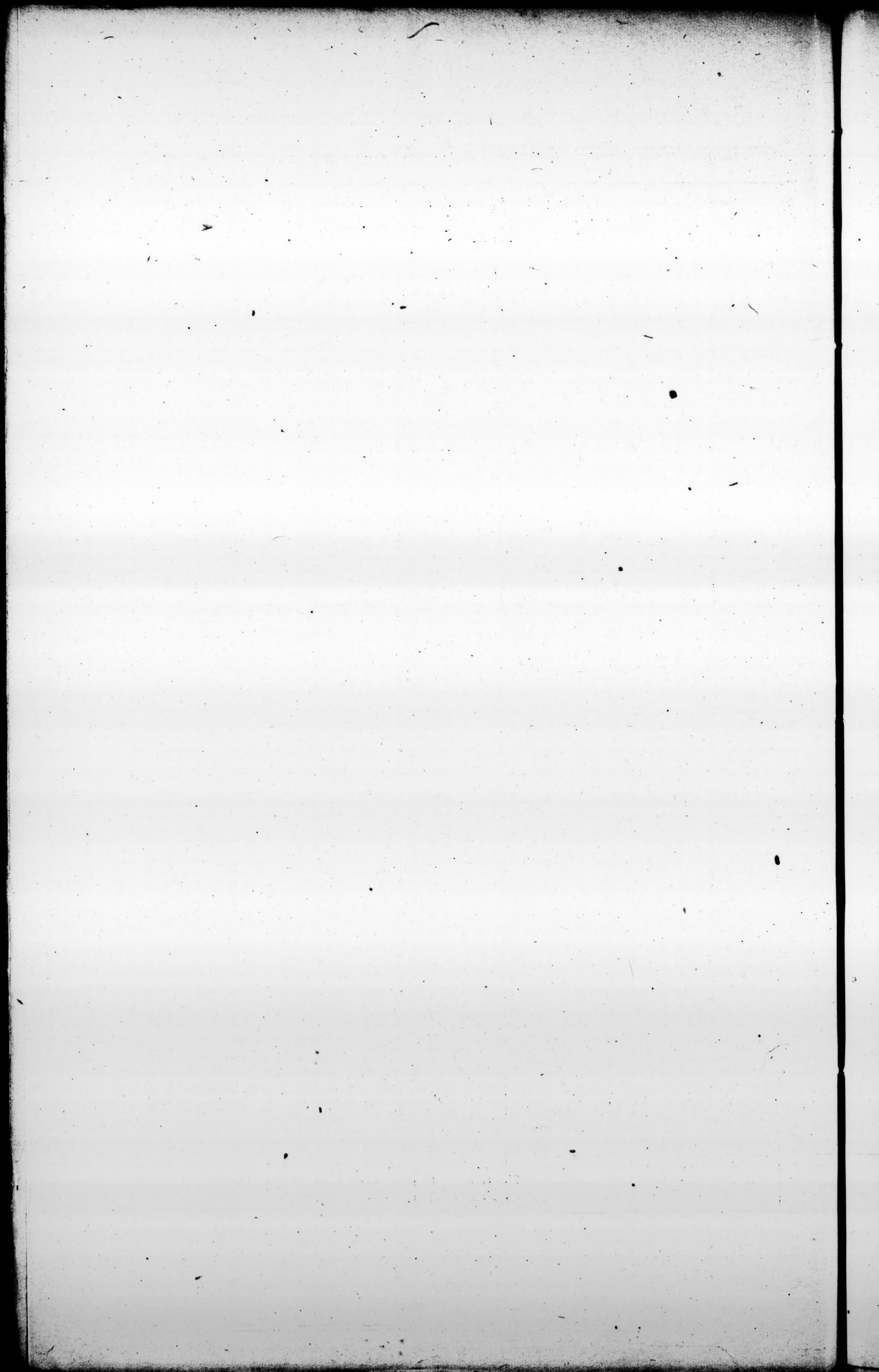
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No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Hindi—concluded.</i>					
242	"Ratnakar" (P) ...	Calcutta ...	Monthly ...	Hari Kissen Joshar, Hindu, Kshatriya ; age 38 years	1,000
243	"Swastha Samachar" (P) ...	Do. ...	Do. ...	Dr. Kartic Chandra Bose, Hindu, Kayastha ; age 45 years.	450
<i>Parvatiya.</i>					
244	"Gurkha Khabar Kogat" (P)	Darjeeling ...	Monthly ...	Rev. G. P. Pradhan, Christian ; age 62 years.	400
<i>Persian.</i>					
245	"Habul Matin" (N) ...	Calcutta ...	Weekly ...	Saiyid Jelaluddin, Muhammadan ; age 70 years.	1,500
<i>Poly-lingual.</i>					
246	"Printers' Provider" (P) ...	Calcutta ...	Monthly ..	S. T. Jones ... ..	500
<i>Sanskrit.</i>					
247	"Vidyodaya" (P) ...	Calcutta ...	Monthly ...	Bhaba Bibhuti Bidyabhushan, M.A., Hindu, Brahmin ; age 33 years.	500
<i>Bengali-Sanskrit.</i>					
248	"Aryya Prabha" (P) ...	Chittagong ...	Monthly ...	Kunja Behari Tarkasiddhanta, Brahmin.	500
249	"Hindu Patrika" (P) ...	Jessore ...	Do. ...	Rai Yadu Nath Mazumdar Bahadur, Barujibi ; age 61 years.	940
250	"Sri Vaishnava Sevika" (P)	Calcutta ...	Do. ...	Hari Mohan Das Thakur ... ..	400
<i>Urdu.</i>					
251	"Anwar-ul-Akhbar" ...	Calcutta ...	Daily ...	Maulavi Muhammad Irshad Hossain, Muhammadan ; age 40 years.	800
252	"Negare Bazm" (P) ...	Do. ...	Monthly ...	Muhammad Sayed Hossan Askari, M.A. ; age 27 years, and another.	400
253	"Refaqut" (N)* ...	Do. ...	Daily ...	Munshi Muhammad Nazimuddin Ahmed, Muhammadan ; age 42 years.	700
254	"Durbin" (N) ...	Do. ...	Do. ...	Mr. A. M. Suhrawardy ...	800
255	"Resalat" (N) ...	Do. ...	Do. ...	Maulvi Golam Hossain, Muhammadan ; age about 31 years.	2,000
256	"Resalat" (P) ...	Do. ...	Monthly ...	Maulvi Golam Hossain, Muhammadan ; age about 30 years.	400
257	"Safir" (N) ...	Do. ...	Daily ...	Hakim Ali Hussain Safir ...	1,000
258	"Tandrut" (P) ...	Do. ...	Monthly ...	Dr. Kartik Chandra Bose, Hindu, Kayastha ; age 45 years.	250
259	"Tarjoman" (N) ...	Do. ...	Daily ...	Saiyid Ali Kumari, Mussalman ; age about 36 years.	1,000
260	"Tirmiz ee" (N)* ...	Do. ...	Do. ...	Saiyid Ali Asgar Termzel, Muhammadan ; age about 25 years.	200
<i>Uriya.</i>					
261	"Utkal Varta" ...	Calcutta ...	Weekly ...	Mani Lal Moharana, Karmakar by caste ; age about 50 years.	200

\* Suspended.

*Additions to and alterations in the list of Indian newspapers as it stood on 1st October 1915.*

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	Albalagh (N.) ...	Calcutta ...	Weekly ...	.....	.....



## II.—HOME ADMINISTRATION.

## (a)—Police.

THE *Pravasi* (Calcutta) for *Paus*, 1322 (B.E.), writes that Mr. Hughes-Buller recently wrote against Bengalis being allowed to keep firearms as a safeguard against dacoities because those who had arms had not used them when occasion arose. Well, in spite of this examples can be cited of unarmed Bengalis having confronted armed dacoits. And even if the people are lethargic and timid, Government itself is partly responsible for the fact. Mr. Hughes-Buller apparently maintains that the Bengalis are not given firearms, not because they are distrusted, but because their weapons might be used against themselves by the dacoits. But why were the people disarmed by the Arms Act in 1877? There was no fear then of political dacoits stealing firearms from them.

The Inspector-General praised the courage shown by certain Bengali police officers in facing death in the execution of their duty. This shows that, given the opportunity, even nations known to be timid become brave. Belgian valour some time ago was a thing to mock at, but it is not so now. The authorities actively discourage all attempts at physical culture made by our young men. And when Mr. Buller talks of Bengali police officers having imbibed courage from the example set by their superior English police officers, he forgets that none of these English officers so far have had occasion to sacrifice their lives in the discharge of their duty—so they cannot have set an example to Bengalis.

Anyway, if Government is not prepared to trust the people with firearms, let it see that its own officers are capable of effectually protecting the public against dacoits and similar criminals.

2. The *Dainik Basumati* (Calcutta) of the 7th February supports the proposal of the Marwari Chamber of Commerce that motor-cars should not be allowed to ply in the Barrackpore section after nightfall, and would like to see such a prohibition extended to the whole northern area of the city and to all hours of the day and night.

3. The *Charu Mihir* (Mymensingh) of the 1st February, reports from Balla, Ratanganj, a horrible case of flaying a live cow. This was done in broad daylight in the presence of the students (Hindus and Moslems) and teachers of the Balla High School. An altercation ensued between the students and the cow-killers, which threatened to end in a riot, and it was with great difficulty that an affray was averted. As a result of this incident, the cow-killers are openly intimidating the schoolboys and teachers concerned. The matter was reported to the Kalihati thana, the Subdivisional Magistrate and the District Magistrate and a constable from the Kalihati thana visited the spot. Owing to the lawlessness and rowdyism of these Balla butchers, who are notorious cattle-lifters and cattle poisoners, the neighbouring villagers are in constant fear of their lives. This is not the first time that they have committed such an inhuman act. Occasionally one or two of them are charged under section 100, Criminal Procedure Code, but that does not put a stop to the depredations of the gang. Their lawlessness is due to the inactivity and indifference of the police. The schoolboys and teachers are in fear of their lives and many of them have decided to leave the place. If no steps are taken for their protection the school may cease to exist.

*Apropos* of this incident, the *Charu Mihir* of the same date also reports four similar cases in Hindu localities, but says that the authorities have not moved in the matter. Such an affront to Hinduism was not possible during Muhammadan rule. Under British administration if the legs of a crab are broken the offender is taken before a court, but it is strange that the authorities are silent regarding a much more serious matter. If this is the result of laxity, it is indeed to be regretted, for such incidents are calculated to give rise to riots.

PRAVASI,  
Paus, 1322 (B.E.).

DAINIK BASUMATI,  
Feb. 7th, 1916.

CHARU MIHIR,  
Feb. 1st, 1916.

DAINIK BASUMATI,  
Feb. 2nd, 1916.

4. The *Dainik Basumati* (Calcutta) of the 2nd February refers to the case of Ayodhya, a constable of the Calcutta Police, who was recently fined Rs. 5 by a Magistrate for having wrongfully assaulted and abused a *panwallah*. The paper asks: Are constables who get up false cases (subsequently exposed in the courts) allowed to continue in service?

HITAVADI,  
Feb. 4th, 1916.

5. The *Hitavadi* (Calcutta) of the 4th February refers to the harassment to which Babu Tika Ram, a respectable inhabitant of Giridih subdivision in Hazaribagh district, was recently subjected by the police. On one occasion he was proceeding in his *gharry* to a certain destination, when two constables came up and demanded the use of the conveyance for the Subdivisional Officer. He refused and was asked to pay *bukshis* as the price of his release. He still refused, whereupon he was abused. He then went to lodge a complaint with the Subdivisional Officer, but found that the constables had forestalled him. The Subdivisional Officer, without listening to what he had to say, ordered him to be confined in *hajat*. Later he was bailed out and made a complaint against the constables, but his accusations were dismissed as false. In the meantime, the case instituted against him by the constables was heard, and in the course of the trial it transpired that Tika Ram Babu had once offered hospitality to the Subdivisional Officer, who had accepted it. Anyway, the case ended in the Babu's acquittal. Government wants the public to co-operate with officials, but should note that cases like this hinder such co-operation.

BANGAVASI,  
Feb. 5th, 1916.

6. Referring to the same case, the *Bangavasi* (Calcutta) of the 5th February thanks the Sub-Deputy Magistrate who tried the case for the noble courage he has shown in acquitting Babu Tika Ram and asks the Government of Bihar and Orissa not to allow the Sonthal Parganas to become lawless. The paper remarks that it would be an awful day for the people if those whose duty it is to protect their life and honour were to turn against them. The paper also asks Government to call for the papers of the case and punish the offenders.

BANGAVASI,  
Feb. 5th, 1916.

7. Referring to the remarks made by the Police Magistrate of Alipur in his judgment in the case under sections 354 and 353 of the Indian Penal Code against Dukhi and Ganesh Goala, the *Bangavasi* (Calcutta) of the 5th February writes:—

Magistrates often try to shield the police, but Mr. Salek has done just the opposite, and we thank him for his noble courage. We ask Government to take steps to prevent the institution of such false cases.

BASUMATI,  
Feb. 5th, 1916.

8. The *Basumati* (Calcutta) of the 5th February fully agrees with Mr. James Currie's suggestion about an enquiry as to whether or not German goods are being imported into India, and asks Government to take drastic measures to put a stop to such importation.

BASUMATI,  
Feb. 5th, 1916.

9. The *Basumati* (Calcutta) of the 5th February strongly condemns the murder of the Head Master of the Malda Zilla School, but asks the police not to investigate the case with the preconceived idea that it is a political crime simply because a student happens to be the culprit. Perhaps there is some mystery underlying the affair, and the paper awaits the result of the enquiry.

(b)—Working of the Courts.

SANJIVANI,  
Feb. 3rd, 1916.

10. The *Sanjivani* (Calcutta) of the 3rd February refers to the acquittal of Guard Savaille, recently accused of having violated a female passenger on the Bengal-Nagpur Railway, and remarks that cases of this nature are becoming frequent. Necessary measures of redress should be taken by the Railway Board.

DAINIK BASUMATI,  
Feb. 3rd, 1916.

11. Anent the above, the *Dainik Basumati* (Calcutta) of the 3rd February asks:—

Why was not the woman put into the carriage to which she was found clinging by the bar? Why was not the train stopped, and why did the guard take her to his brake-van? These questions have not

been satisfactorily answered in the judgment. Lord Carmichael is requested to order an appeal to the High Court against the acquittal of the guard. Government ought to look into the papers of the case.

12. Referring to the acquittal of Guard Savaille of the Bengal-Nagpur Railway, who was accused of having committed a criminal assault on a female passenger, the *Bangavasi* (Calcutta) of the 5th February

Alleged rape in a moving train.

BANGAVASI,  
Feb. 5th, 1916.

writes:—

The fact that the woman is a prostitute does not lessen the gravity of the alleged offence, for the guard, whose duty it is to protect the life and honour of the passengers, can never be justified in committing rape even on a prostitute. We do not think it is becoming in a Magistrate to say that "the fact that she is a prostitute would lead one to suppose that she would welcome the opportunity of plying her trade rather than resist the overtures of the guard." We will not say much on the case now, but we earnestly appeal to Government to remedy the grave travesty of justice which has been made in this matter. Harimati is a very poor woman and has spent her little all in prosecuting the case. Government is, therefore, her only hope. We also invite the attention of the Railway Board and the Bengal-Nagpur Railway authorities to the case. Some time ago two Indian officers of the Eastern Bengal Railway gave evidence against a European who had been charged with having assaulted a peon. The *sahib* was punished in the lower court, and after that the two Indian officers were dismissed by the Railway authorities. The accused next appealed against the sentence, and the court of appeal acquitted him on the ground that since the two Indian witnesses had been dismissed by their employers, their evidence was not worthy of credit. We fear that in the present instance the Indian employees of the Bengal-Nagpur Railway who have given evidence against Guard Savaille may be dismissed. Should this occur, no Indian would in future dare to give evidence against a European. The case has caused a good deal of sensation in the country, and we ask Government to allay the public panic in this connection, for people now consider it unsafe for women to travel on railways.

13. The *Pravasi* (Calcutta) for *Paus*, 1322 (B.E.), writes:—

"Want of capacity to ascertain the cause of death."

Reports occasionally appear of an Indian being killed by the kicks or blows of a Feringhi or an Englishman. A case of this kind occurred lately in Sind. The accused was named Kenney and his victim was named Raj Din, and both were railway employees. It appears from the judgment that on the evidence of the doctor who examined the body "the deceased had an abnormally enlarged spleen and the slightest force would have ruptured it and caused death." No doubt. But, curiously enough, though there are many people all over India with such enlarged spleens, they till the soil, engage in brawls and affrays, break each other's heads and do many other things, but they rarely get such petty blows as rupture their spleens from anybody except an inconsiderate Englishman or Feringhi. This idea of ours may be wrong, but it is held by almost everybody in the country. To disprove this idea, Government ought to publish a list, giving the number of cases of death from rupture of the spleen during a number of years and explaining how many of these ruptures were caused by the blows of thoughtless Englishmen or Feringhis and how many by blows of the victims' own countrymen. We do not know if death by rupture of the spleen is in any way profitable to the victim; it is, we suspect, otherwise. There is, therefore, no reason why Indians should prefer a death of this kind. Were they endowed with imagination, they would certainly devise other means of death. Doctors who hold *post-mortem* examinations are probably somewhat deficient in the faculty of ascertaining the causes of death. Else why should we have the monotonous medical verdict of death from rupture of the spleen? There would be more variety if they could fix upon two or three other causes. Let us admit (1) that in each such case of accident, the accused does not strike with intent to kill; (2) that the doctor who examines the corpse really believes that the man died of rupture of the spleen; (3) that the man did really die of such rupture and (4) that the Judge also really believes this. The question then arises: Feringhis and Eurasians read of these misadventures in the papers and they must be aware

PRAVASI,  
*Paus*, 1322 (B.E.)

that the spleens of many Indians are enlarged and friable. Why then do not the more rash amongst them become careful about kicking the stomachs of Indians? It would be best if they do not strike Indians at all—if they do strike them, they can very well strike them on some other part of the body than their stomachs. Why do they regard the life of an Indian with so much contempt? It is not unreasonable to suppose that Englishmen and Feringhis know that assaults like this may cause death. Under the existing law, Judges may rightly, therefore, hang or transport such offenders. Unhappily, such strict justice has not so far been ever meted out. If Judges dealt out adequate punishment, such men would long ago have been cured of their rashness. Government ought to amend the law or devise some other means to secure the adequate punishment of these offenders. People are becoming used to these cases, but that ought never to be. Murders ought to be prevented by all means—it will never do to allow human life to become cheap.

(c)—*Jails.*

BANGALI.  
Feb. 3rd, 1916.

14. The *Bangali* (Calcutta) of the 3rd February writes that the prison system in Burma is apparently much in advance of that in India. In Burma hardened offenders

are kept apart from new offenders, and the prisoners are taught industrial arts so that on regaining their liberty they may lead honest lives. A system of primary education prevails in most of the jails, and skilled prisoners on release are provided with a set of tools to use in their own craft. And, lastly, ministers of religion go to the jails and preach to the convicts. Cannot these improvements be adopted in Indian jails also?

BANGAVASI.  
Feb. 5th, 1916.

15. The *Bangavasi* (Calcutta) of the 5th February is not satisfied with the sentence of fine awarded to the Sub-Assistant Surgeon attached to the Laheria Serai Jail, and

"A doctor's punishment." says that dismissal from service should be the fitting punishment for a man like him who, forgetful of his responsible duty, negligently causes the death of two prisoners. The paper fears that there may be many such cases which do not come to light.

(d)—*Education.*

NAYAK.  
Feb. 3rd, 1916.

16. The *Nayak* (Calcutta) of the 3rd February says:—

"The Hindu University." We are opposed to the Hindu University scheme, first, because there cannot be any single institution in the country which can possibly teach religion to the divers classes of people who go under the name of Hindus; secondly, because Bengalis have been studiously kept out of the affair; and thirdly, because we fear it will do more harm than good. The religion it will teach will be Hinduism cast in a Western mould, and we know too well what disastrous effects such teaching has had upon the youth of Bengal, who base their anarchical propaganda upon the *Chandi* and the *Gita*.

In one sense we may support the Hindu University, because it will further the spread of education. Indeed, Pandit Madan Mohan and the other astute Brahmins, who are the organisers of the institution, have scored a neat point over Lord Hardinge. The University is a very clever move and will do in the United Provinces what Rammohan Ray and Vidyasagar have done in Bengal.

NAYAK.  
Feb. 5th, 1916.

17. The *Nayak* (Calcutta) of the 5th February fears that the Hindu University will prove a failure. The organisers

*Ibid.* of the institution may go into ecstasies over it, but when the time comes to meet its expenses they will be faced with a very serious difficulty. There may be Rajas and Maharajas who are helping it with money, but if ever a Viceroy or a Provincial Governor happens to look askance at the University, will they dare to help it at all? Indeed, the thing can never be a success except with Government help; and this help, the paper fears, will not be forthcoming because of the war. Lastly, since the foundation-stone of the University building has been laid by an unlucky Viceroy like Lord Hardinge, it may come to a premature end.

18. The *Moslem Hitaishi* (Calcutta) of the 4th February publishes a letter complaining that the Education Department has so far failed to sanction a grant-in-aid for the Junior Madrassa started in December 1910 at Udna, in the Khanakul thana of the district of Hooghly, by the munificence of a local Moslem zamindar and since also maintained by him. The institution conforms in all respects to the requirements of the "new scheme."

MOSLEM HITAIISHI,  
Feb. 4th 1916.

19. The *Hitavadi* (Calcutta) of the 4th February writes that financially the artisan classes in Bengal have long been in a very wretched condition. Government has started weaving schools and similar institutions to improve their lot, but so far apparently with no result whatever.

HITAVADI,  
Feb. 4th, 1916.

20. The *Mohammadi* (Calcutta) of the 4th February writes:—  
"A teacher's complaint." Zanab Taherel Karim Khan Siddiqui has written a letter to us, in which he describes the poverty of teachers as the main obstacle to the spread of education in our country. While not fully supporting this view, we must say that teachers have not so far been treated with justice or generosity. They live in perpetual dread of the inspecting officers and have, besides, to propitiate many a local notable. The schools they work in receive very little aid from Government and so they are badly paid. The grants-in-aid, again, are not always paid regularly and teachers' salaries often fall into arrears. No wonder, therefore, that the teachers are in very straitened circumstances and often in debt. Until there is an improvement in the present state of things, no improvement in education will be possible.

MOHAMMADI,  
Feb. 4th 1916.

21. The *Tarjoman* (Calcutta) of the 5th February says:—  
The Royal Proclamation and education. Every civilised Government thinks it a sacred duty on its part to reserve the greater portion of its income for the education of its subjects. The two main items of expenditure are civil and military, but expenditure for protecting the country against enemies is the most imperative of all. Enemies are of two kinds: one living outside the country and the other living inside the land, or, say, living in the house, nay in the heart—that is to say ignorance. In India crores of people having eyes and ears are deprived of education, while in Europe even the blind, the deaf and the dumb are not left uneducated. Every Government in Europe admits that every individual subject can claim the right of receiving education at the cost of Government, and to deprive him of it means to weaken the community itself. It is a misfortune of the Indians that even the insufficient amount which is set apart by the Imperial Government for the purpose of education is not wholly devoted to that end. We are at a loss to understand why the United Provinces Government has saved more than one-third of the sum of 32 lakhs sanctioned for the purpose. From the proceedings of the Educational Conference it is apparent that the Government wants to abolish all aided Madrassas on the plea that they are below the standard insisted on by Government.

TARJOMAN,  
Feb. 5th, 1916.

The educational report of the Government of India indicates that 8 crores of rupees have been spent on education in India. But seeing that 4 crores of this amount consist of private donations, would it not be a fitting recognition of this private charity to let the Madrassas continue in existence which are the fruits of the zeal and munificence of these private donors? In England the management of education is in the hands of the people and the Universities there are self-governing bodies uncontrolled by the State. The Indians also wants this sort of liberty and independence, although they consider the supervision and advice of Government as an indispensable means of success in education.

It is true that in the present war which has overthrown many a Government, any Indian who risks his life for the protection of the Empire does this simply because he considers the Government as his own Government. At a time when the Indians are thought to be an essential factor of the Imperial existence of Britain, it is a matter of great regret that they are not trusted by Government in educational matters. Trust begets trust. Hence we hope that Government, in its educational policy, will pay proper heed to the wishes and desires of the people.

DAINIK BASUMATI,  
Feb. 5th, 1916.

22. The *Dainik Basumati* (Calcutta) of the 5th February takes exception to the order issued by the Principal of the Sibpur Civil Engineering College requiring students to dig earth as such a thing does not form part of their studies and is only an unnecessary waste of their energies, especially at a time like the present, when their examination is close at hand.

(e)—*Local Self-Government and Municipal Administration.*

NAYAK,  
Feb. 1st, 1916.

23. The *Nayak* (Calcutta) of the 1st February speaks of the many houses destroyed in the process of widening Russa Road and asks if this work of destruction is to be called improvement. Let Mr. Bompas go on destroying the whole town, so that all opposition to his projects may cease.

DAINIK BHARAT  
MITRA.  
Feb. 2nd, 1916.

24. The *Dainik Bharat Mitra* (Calcutta) of the 2nd February says that the recent Town Hall meeting in Calcutta was one of great importance and hopes that the Government of Bengal and the Government of India will consider the resolutions passed at that meeting and will frame such an Act as will enable the people to learn self-government. Lord Carmichael has lately given some of the Bengal Municipalities a good deal of financial independence, so it would not be unreasonable for Calcutta to expect more independence during his régime. Government's action will show how they trust the people.

HITAVADI  
Feb. 4th, 1916.

25. The *Hitavadi* (Calcutta) of the 4th February refers to the recent Town Hall meeting regarding the constitution of the Calcutta Corporation, and hopes that Government will consult public opinion before taking any decisive action in this matter.

(g)—*Railways and Communications, including Canals and Irrigation.*

NIHAR,  
Jan. 25th, 1916.

26. The *Nihar* (Contai) of the 25th January describes the immense injury which has been done to the crops in Contai by repeated floods. The present season's crops have been far from satisfactory, and at places like Khejura, Henryra, Ramnagar, etc., the outturn has been less than even that of last year. The paper fears that the cultivator will have little or nothing left after paying his rent. Labourers are in sore distress and many of them have had to part with all they possessed, because they cannot find any work now. In the next article the paper writes that a portion of the Orissa Coast Canal near the sluice gates at Sarpai has silted up. The gates have for a long time been in a state of disrepair and the free passage thus afforded to river water has caused large deposits of silt in the canal. It is now impossible for boats to ply in the canal, and as boats have always been the chief means of transport for local trade, the public are greatly inconvenienced and prices have risen very high. The paper asks Government to have the silt cleared and the sluice gates repaired at an early date.

(h)—*General.*

PRAVASI.  
Paus, 1322 (B.E.)

27. The *Pravasi* (Calcutta) for Paus, 1322, (B.E.), writes that Bankura, is one of the poorest districts in Bengal and it is now suffering from famine. Burdwan, again, is a district which was hard hit by the floods last year. Nevertheless it appears that in these two districts the collection of land revenue was the best in the Presidency in the year. How could this have been? The wheels of State apparently crush the limbs of some people without the knowledge of the higher authorities.

28. The *Rayat* (Calcutta) of the 31st January refers to the recent

Service of summonses through  
the post office.

official statement in Council in reply to a question by the Maharaja of Nashipore that whether or not Government is prepared to consider the desirability of serving summonses in civil suits through the Postal Department. The paper hopes, however, that Government will reconsider its decision in view of the manifold evils of the existing system.

29. The *Charu Mihir* (Mymensingh) of the 1st February, in an article headed "Bengalis in Bihar," says:—

Bengalis in Bihar.

For the past few years Bengalis in Bihar have been experiencing difficulties in every sphere of life. Bengalis are the pioneers of every progressive movement in Bihar, but the Biharis, misled by evil counsel and following the policy of separation, are trying to oust the Bengalis from Bihar. It is to be regretted that the Bengalis have failed to get justice from the Government. Even many Government officials are siding with the Biharis. Recently in the address to Sir Edward Gait the Bengalis raised this question. Sir Edward assured the Bengalis of his impartial attitude in regard to racial matters. We shall be glad if Sir Edward kindly sees that his subordinates act according to his promises.

30. The *Sanjivani* (Calcutta) of the 3rd February writes that on the

The Excise Department in  
Bengal.

testimony of Sir James Meston the use of intoxicants is increasing in the country. Many people who never drank before are now taking to drink, and many people who used to drink country liquors are now using foreign liquors. The fact is, there is no means of making people gradually sober. Let there be total prohibition in imitation of France and Russia.

31. The *Sanjivani* (Calcutta) of the 3rd February is glad to see that

Colliery labourers in Manbhum.

the Government of Bihar and Orissa is undertaking, at the instance of the Hon'ble and Rev. Mr. Campbell, an enquiry into the conditions by which colliery labourers in Jheriah are bound. Mr. Campbell deserves all thanks and the support of all honest men.

32. The *Dainik Chandrika* (Calcutta) of the 4th February thanks the

"Upholding the glory of  
Ayurveda."

Government of Madras for its decision regarding Dr. Krishna Swamy Iyer and says that it has upheld the glory of Ayurveda.

33. The *Bangavasi* (Calcutta) of the 5th February writes:—

"A serious allegation."

*Apropos* of the allegations which appeared in our previous issue (*vide* Weekly Report on Indian Newspapers and Periodicals for 5th February 1916, paragraph 47) against a certain Subdivisional Officer in the Sonthal Parganas, we further learn that he has ordered the people of a certain village to provide each 600 cubic feet of gravel for repairing a road, although they have duly paid their road-cess. Failure to carry out the order within a fixed time is punishable with a fine of 8 annas a day, and even helpless widows and men who have no carts of their own are not exempted. We hear also that an overseer of the District Board has ordered the son of a certain gentleman to construct a new road. The gentleman's tenants have also received a similar order. We ask Government to enquire into the matter.

34. The *Nayak* (Calcutta) of the 5th February condemns the establish-

"The Patna High Court."

ment of a High Court in a province like Bihar and Orissa, which can ill afford to spend 15 lakhs of rupees on such a luxury. The amount of money that has, since the days of Lord Curzon down to the present time, been squandered just to satisfy the whims and caprices of Viceroys, makes one shudder. If this waste of money was bad before the war, it is worse now.

35. The *Dainik Basumati* (Calcutta) of the 7th February writes

New buildings at Patna.

sarcastically of the hurrying up of the construction of the Patna High Court as intended to prevent a similar fate overtaking Patna as that which befell Dacca some time ago. At Dacca about two crores of rupees were spent, and but for the war the outlay on new Patna would be about the same.

RAYAT,  
Jan. 31st, 1916.

CHARU MIHIR,  
Feb. 1st, 1916.

SANJIVANI,  
Feb. 3rd, 1916.

SANJIVANI,  
Feb. 3rd, 1916.

DAINIK CHANDRIKA,  
Feb. 4th, 1916.

BANGAVASI,  
Feb. 5th, 1916.

NAYAK,  
Feb. 5th, 1916.

DAINIK BASUMATI,  
Feb. 7th, 1916.

## V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

MOHAMMADI  
Feb. 4th, 1916.

36. The *Mohammadi* (Calcutta) of the 4th February publishes a letter from one of its subscribers, who says that great distress prevails in Alipur and other villages within the jurisdiction of Narsingdih thana in the Dacca district. The writer says that the mother of the late Mukud Ali and the sister of one Sajuddin have died of starvation, and that Sajuddin has left home because he could not bear to see the sufferings of his family. Many people have to live on the scantiest food, and the situation is very pitiable.

## VI.—MISCELLANEOUS.

NAYAK,  
Feb. 2nd, 1916.

37. The *Nayak* (Calcutta) of the 2nd February writes:—  
“The United States and the President Wilson’s latest utterances have war.” rather startled us. There is something going on in Europe which will draw the United States into the war. We get no definite news, and so we are without fear or anxiety, though one by one all the nations of Europe are being drawn into the great conflagration. Indeed, we are inclined to think that none of them will be left out of it. If Germany cannot conquer the world she will try to destroy it. Let us watch how the will of Providence works. In China, again, there has been a nice hodge-podge and there will be great doings there before the present year is over. Wait and see!

DAINIK BASUMATI,  
Feb. 2nd, 1916.

38. The *Dainik Basumati* (Calcutta) of the 2nd February writes that Germany is making active efforts to detach Italy from the *Entente*. She is also trying to embroil the United States, who finds her profitable trade through Sweden, etc., now threatened by the British. If Italy is withdrawn from the struggle it will be easier for Germany to strengthen her naval power in the Eastern Mediterranean and send help to Constantinople. Similarly, the United States by threatening England with war may compel a relaxation of the British naval blockade of Germany. Germany is also trying to deliver smart blows at Russia and England in the East, which she expects will force these Powers to abate the fury of their fighting in Europe, affording her thereby an opportunity of making a decisive move in Flanders or in Poland, which may have a telling effect on her fortunes. All these are signs that Germany is exhausted and cannot prolong the struggle any longer. She is waiting now to deal a mortal blow to her enemies as soon as possible.

BANGALI,  
Feb. 3rd, 1916.

39. The *Bangali* (Calcutta) of the 3rd February writes that the war will not end soon, because it is a conflict of races and ideals, a fight between the apostles respectively of force and of liberty. The Germans want to impose their culture and civilisation by force on the rest of the world, as Rome did, forgetting that the process of Romanising Gaul, etc., ultimately led to the disruption of the Roman Empire. The Allies do not want to destroy German culture—they fight German militarism only. They hope after the war to create a new set of international conditions which will make it impossible for a nation suddenly to disturb the peace of the world. They wish to destroy Prussian militarism as the first means to that end. The triumph of Germany will mean the triumph of unrighteousness.

HITAVADI,  
Feb. 4th, 1916.

40. The *Hitavadi* (Calcutta) of the 4th February writes that the military situation is gradually getting more and more serious. Germany is quite desperate. So far victory has attended her efforts in Europe, but in Africa and other parts of the world, England has been triumphant. These are temporary successes on either side. Which side will be finally victorious, it is difficult to say, but we believe that the cause of righteousness will triumph.

41. The *Hitavadi* (Calcutta) of the 4th February writes that undoubtedly before long Albania will pass into the hands of the enemy, for it does not seem that Italy will be able to do much to prevent it. What will happen after that, is a matter for thought.

HITAVADI  
Feb. 4th, 1916.

42. Referring to the announcement of the departure of two Japanese cruisers, *Tokura* and *Patiosyuksha*, to some unknown destination, by the *Japan Weekly Chronicle* of the 7th January, the *Tarjoman* (Calcutta) of the 4th February says:—

TARJOMAN.  
Feb. 4th, 1916.

We have not read anything in the Indian newspapers about these Japanese cruisers, and we fail to understand the reason of the secrecy maintained by the Japan Government in this matter if this despatch of cruisers be with the intention of helping the English Government. We have a cause for complaint against Japan because she has not given any military help to England at this juncture. Her fighting with Germany at Kiachao was of no help to Britain.

43. The *Dainik Chandrika* (Calcutta) of the 7th February shudders to think what acute distress the people will shortly have to undergo if the war continues some time longer. Already necessities of life are sold at famine prices and the middle classes are suffering acutely. Nevertheless, we cannot advocate peace before the Huns, who are the enemies of the world, are destroyed. It is necessary, therefore, that we should practise strict economy, in order to continue the struggle as long as may be necessary.

DAINIK CHANDRIKA  
Feb. 7th, 1916.

44. The *Dainik Chandrika* (Calcutta) of the 2nd February writes that the war in Europe has caused indescribable distress all over the world, and from what Mr. Lloyd George has recently said there seems to be no likelihood of the conflict coming to an early close. The paper shudders to think what will happen if the war is prolonged, and it fears that the whole world will be ruined.

DAINIK CHANDRIKA,  
Feb. 2nd, 1916.

45. The following appears in the *Pravasi* (Calcutta) for Magh, 1322 (B.E.):—

PRAVASI.  
Magh, 1322 (B.E.)

"Fitness for Home Rule or *swaraj*." So far the Indian's capacity to work without the help and guidance of his English superior officer has not been put to any adequate test. Hence though his fitness for independent action has not been proved, the contrary has not been proved either. The English may say that they would have placed us in charge of high offices if we were worthy of such a favour, but this would not be true. In the Education Department there are many Indians who are quite as efficient as—and some even superior to—English officers; but very few of the former are appointed to the higher posts, while young Englishmen fresh from college get them easily. In the Executive Service men like Rames Chandra Dutt and Krishna Govinda Gupta have not been appointed to a Lieutenant-Governorship, though by no means unqualified for that exalted position. But the thing is, if we Indians are to be given the posts which are now monopolised by Englishmen it will mean so much loss to them; and since they are but men, it is not natural that they should willingly lay the axe at their own feet. Hence we cannot much admire the intelligence of those who tell us that we shall be admitted into the higher ranks of the public service when we come to deserve such a favour, or that we are not fit for such a favour because the English do not think us to be so.

Self-government existed in India in the most ancient times and in a much more elaborate form than in Greece or Rome. Every student of history knows how well the country was governed in the days of Asoka, Chandra-Gupta, Samudra-Gupta, Dharmapala, Akbar, Aurangzebe and Sivaji. It is a well-known fact that Todarmal's fiscal system has been adopted by our English rulers. We had excellent village unions which have, however, almost disappeared during the present English rule. Even now the great relics of the past—the old roads and canals and tanks—stand as an eloquent monument of our past glory. So from the point of view of tradition we are not an insignificant people.

It would be wrong to say that a subject race cannot have self-government, for then Belgium and Poland would not have got it. A backward country like Persia is under democratic rule. In our country, Nepal is an independent State which manages its own affairs without the help of Englishmen. True, Nepal is not strong enough to defend herself against external enemies, but then so also are Belgium, Holland and Denmark.

India has been under British rule for a century and a half, but have her English rulers raised her people even to the level of the least civilised races of the world so far as sanitation and education are concerned? In no other country do famine, epidemic diseases, destruction of human life by wild beasts, and dacoities occur as frequently as they do in India. Englishmen say that if they were to give us autonomy and leave our country we should be helpless against external foes. But if we are not as capable of self-defence now as we are in ancient times, the fault lies not with us but with our English rulers, who have not trained us in the use of arms. The time may come when they will have to repent of this. It is not true that the English protect us as an act of mercy, for they do so mainly in their own interest. If they have ever to part with such an Empire where they are growing rich by trade and by service, no affection for us will chain them to this country. If they leave us we shall either be conquered, and perhaps also oppressed, by another people, or we shall have to defend ourselves against our external enemies. But in the present state of the country the severance of our connection with the English would be disastrous for them and ourselves alike. We are not aware whether the English know this, but we do and we are accustomed to suffering distress, and so we should calmly await the dispensation of Providence. Then as regards the fear of internal troubles, which, the English say, are sure to happen in India as soon as they leave the country, such a thing has never been rare in any country of Europe both in the past and in the present. We know that the Balkan States have now settled down to a peaceful life, and such may be the case with us. It may be asserted that the English have driven out anarchy from the country and established peace. Anarchy prevailed in our country just before the English took possession of it; but we are sure that we should ourselves have restored peace to it somehow even if the English had not come.

PRAVASI.  
Paus, 1322 (B.E.)

46. The *Pravasi* (Calcutta) for *Paus*, 1322, (B.E.) writes that English officials in India are more highly paid than officials in any other civilised country, though India is about the poorest country on earth. Since such is the case, let them secure the peace of India and make her prosper in education, public health and industries. Then may it be said that "the labourer is worthy of his hire."

PRAVASI.  
Paus, 1322 (B.E.)

47. The *Pravasi* (Calcutta) for *Paus*, 1322, (B.E.) writes that crime has considerably decreased in England since many of the more rowdy elements of the population there have been enlisted in the Army. In India, also, if *bhadralok* dacoits are given legitimate opportunities for showing their spirit of adventure and also adopting lawful means of earning a livelihood, the crimes they commit will cease.

NAYAK.  
Feb. 1st, 1916.

48. Adverting to Lord Carmichael's recent speech at the Dacca College, the *Nayak* (Calcutta) of the 1st February explains why the English-educated community cannot really be the leaders of the masses as His Excellency wishes them to be. The reason is that English education utterly denationalises those who receive it, making them lose all touch and sympathy with their compatriots. These Babus live in towns and have no money to spare for the relief of the sufferings of their co-villagers. If this evil is to be cured, a radical change must be effected in the educational system, a new idea of life must be popularised.

BANGALI.  
Feb. 1st, 1916

49. Referring to the *Pioneer's* recent remarks about the growth of anarchism in Bengal and Government's failure to grapple with the situation as it should, the *Bangali* (Calcutta) of the 1st February says:—

"The oracle of Allahabad speaketh."  
The oracle of Allahabad is furious because Government is not doing anything but waiting for the anarchists to reform themselves. Its gratuitous

advice to Government, however, is much like the rats' counsel to one of their body to bell the cat. It is well known to every one in Bengal that Lord Carmichael is doing his best to suppress anarchism and promote the welfare of the people and the Government, which, needless to say, are identical. None but a fool will endorse the view expressed by the *Pioneer* that His Excellency is satisfied with the idea of Bengal being the least criminal of all the provinces in India. The sarcasm which the paper has levelled against our Governor only proves its own meanness.

50. The *Calcutta Samachar* (Calcutta) of the 2nd February says that as India is an agricultural country, the improvement of her agriculture is extremely necessary. The people should, therefore, realize their responsibility in the matter and learn to use improved methods. Government can help in this respect by the establishment of demonstration farms and agricultural banks for financing poor cultivators.

Agriculture and Government.

Calcutta Samachar,  
Feb. 2nd, 1916

51. The *Dainik Basumati* (Calcutta) of the 2nd February writes that the stoppage of the supply of Swedish wood-pulp threatens Indian paper with extinction.

Wood-pulp in India.

Dainik Basumati,  
Feb. 2nd, 1916.

Should not this opportunity be utilised to manufacture wood-pulp in India from the raw materials available?

52. The *Sanjivani* (Calcutta) of the 3rd February is glad to see that arrangements are being made in Bombay for a farewell entertainment to Lord Hardinge on the occasion of his departure from India.

"A farewell address."

Sanjivani,  
Feb. 3rd, 1916.

53. The *Bangali* (Calcutta) of the 3rd February writes that in anticipation of an enhancement of import duties, specially on salt, tradesmen in different parts of India are forcing up the price of that commodity. Government should prevent this.

Price of salt in India.

Bangali,  
Feb. 3rd, 1916.

54. The *Dainik Basumati* (Calcutta) of the 4th February refers to the rumour about the retransference of the capital from Delhi to Calcutta in the winter of 1917 during Lord Chelmsford's administration and also the removal of the capital of Bengal from Calcutta to Dacca. This latter change will take effect after Lord Carmichael retires. Henceforth Delhi will remain the ceremonial capital, while Calcutta will be the commercial capital. The paper refers to the statement of a correspondent of the *Englishman* who says that building work at Delhi is proceeding at a snail's pace. The paper tauntingly refers to Lord Hardinge and his councillors in this connection.

Impending change of capital.

Dainik Basumati,  
Feb. 4th, 1916.

55. The *Dainik Chandrika* (Calcutta) of the 5th February writes that it is the bounden duty of Government to take notice of any remissness on the part of its officials and of any instance of their misbehaviour towards people, however humble. Officials offending in that way should always be warned if not punished. There are unhappily some officials—though they are few—who so far forget their duty as to regard the population committed to their keeping as objects of charity who ought to be content with such scraps of favour as they might get from their official masters. Government ought to convince these misguided officials that such ideas are wrong.

Relations between officials and the masses.

Dainik Chandrika,  
Feb. 5th, 1916.

RAJENDRA CHANDRA SASTRI,

*Bengali Translator to Government.*

BENGALI TRANSLATOR'S OFFICE,

*The 12th February 1916.*

It would be wrong to say that a subject race cannot have self-government, for then Belgium and Poland would not have got it. A backward country like Persia is under democratic rule. In our country, Nepal is an independent State which manages its own affairs without the help of Englishmen. True, Nepal is not strong enough to defend herself against external enemies, but then so also are Belgium, Holland and Denmark.

India has been under British rule for a century and a half, but have her English rulers raised her people even to the level of the least civilised races of the world so far as sanitation and education are concerned? In no other country do famine, epidemic diseases, destruction of human life by wild beasts, and dacoities occur as frequently as they do in India. Englishmen say that if they were to give us autonomy and leave our country we should be helpless against external foes. But if we are not as capable of self-defence now as we are in ancient times, the fault lies not with us but with our English rulers, who have not trained us in the use of arms. The time may come when they will have to repent of this. It is not true that the English protect us as an act of mercy, for they do so mainly in their own interest. If they have ever to part with such an Empire where they are growing rich by trade and by service, no affection for us will chain them to this country. If they leave us we shall either be conquered, and perhaps also oppressed, by another people, or we shall have to defend ourselves against our external enemies. But in the present state of the country the severance of our connection with the English would be disastrous for them and ourselves alike. We are not aware whether the English know this, but we do and we are accustomed to suffering distress, and so we should calmly await the dispensation of Providence. Then as regards the fear of internal troubles, which, the English say, are sure to happen in India as soon as they leave the country, such a thing has never been rare in any country of Europe both in the past and in the present. We know that the Balkan States have now settled down to a peaceful life, and such may be the case with us. It may be asserted that the English have driven out anarchy from the country and established peace. Anarchy prevailed in our country just before the English took possession of it; but we are sure that we should ourselves have restored peace to it somehow even if the English had not come.

PRAVASI.  
Paus, 1322 (B.E.)

46. The *Pravasi* (Calcutta) for *Paus*, 1322, (B.E.) writes that English officials in India are more highly paid than officials in any other civilised country, though India is about the poorest country on earth. Since such is the case, let them secure the peace of India and make her prosper in education, public health and industries. Then may it be said that "the labourer is worthy of his hire."

PRAVASI.  
Paus, 1322 (B.E.)

47. The *Pravasi* (Calcutta) for *Paus*, 1322, (B.E.) writes that crime has considerably decreased in England since many of the more rowdy elements of the population there have been enlisted in the Army. In India, also, if *bhadralok* dacoits are given legitimate opportunities for showing their spirit of adventure and also adopting lawful means of earning a livelihood, the crimes they commit will cease.

NAYAK.  
Feb. 1st, 1916.

48. Adverting to Lord Carmichael's recent speech at the Dacca College, the *Nayak* (Calcutta) of the 1st February explains why the English-educated community cannot really be the leaders of the masses as His Excellency wishes them to be. The reason is that English education utterly denationalises those who receive it, making them lose all touch and sympathy with their compatriots. These Babus live in towns and have no money to spare for the relief of the sufferings of their co-villagers. If this evil is to be cured, a radical change must be effected in the educational system, a new idea of life must be popularised.

BANGALI.  
Feb. 1st, 1916

49. Referring to the *Pioneer's* recent remarks about the growth of anarchism in Bengal and Government's failure to grapple with the situation as it should, the *Bangali* (Calcutta) of the 1st February says:—  
"The oracle of Allahabad speaketh."  
The oracle of Allahabad is furious because Government is not doing anything but waiting for the anarchists to reform themselves. Its gratuitous

advice to Government, however, is much like the rats' counsel to one of their body to bell the cat. It is well known to every one in Bengal that Lord Carmichael is doing his best to suppress anarchism and promote the welfare of the people and the Government, which, needless to say, are identical. None but a fool will endorse the view expressed by the *Pioneer* that His Excellency is satisfied with the idea of Bengal being the least criminal of all the provinces in India. The sarcasm which the paper has levelled against our Governor only proves its own meanness.

50. The *Calcutta Samachar* (Calcutta) of the 2nd February says that as India is an agricultural country, the improvement of her agriculture is extremely necessary. The people should, therefore, realize their responsibility in the matter and learn to use improved methods. Government can help in this respect by the establishment of demonstration farms and agricultural banks for financing poor cultivators.

Agriculture and Government.

Calcutta Samachar,  
Feb. 2nd, 1916

51. The *Dainik Basumati* (Calcutta) of the 2nd February writes that the stoppage of the supply of Swedish wood-pulp threatens Indian paper with extinction. Should not this opportunity be utilised to manufacture wood-pulp in India from the raw materials available?

Wood-pulp in India.

Dainik Basumati,  
Feb. 2nd, 1916.

52. The *Sanjivani* (Calcutta) of the 3rd February is glad to see that arrangements are being made in Bombay for a farewell entertainment to Lord Hardinge on the occasion of his departure from India.

"A farewell address."

Sanjivani,  
Feb. 3rd, 1916.

53. The *Bangali* (Calcutta) of the 3rd February writes that in anticipation of an enhancement of import duties, specially on salt, tradesmen in different parts of India are forcing up the price of that commodity. Government should prevent this.

Price of salt in India.

Bangali,  
Feb. 3rd, 1916.

54. The *Dainik Basumati* (Calcutta) of the 4th February refers to the rumour about the retransference of the capital from Delhi to Calcutta in the winter of 1917 during Lord Chelmsford's administration and also the removal of the capital of Bengal from Calcutta to Dacca. This latter change will take effect after Lord Carmichael retires. Henceforth Delhi will remain the ceremonial capital, while Calcutta will be the commercial capital. The paper refers to the statement of a correspondent of the *Englishman* who says that building work at Delhi is proceeding at a snail's pace. The paper tauntingly refers to Lord Hardinge and his councillors in this connection.

Impending change of capital.

Dainik Basumati,  
Feb. 4th, 1916.

55. The *Dainik Chandrika* (Calcutta) of the 5th February writes that it is the bounden duty of Government to take notice of any remissness on the part of its officials and of any instance of their misbehaviour towards people, however humble. Officials offending in that way should always be warned if not punished. There are unhappily some officials—though they are few—who so far forget their duty as to regard the population committed to their keeping as objects of charity who ought to be content with such scraps of favour as they might get from their official masters. Government ought to convince these misguided officials that such ideas are wrong.

Relations between officials and the masses.

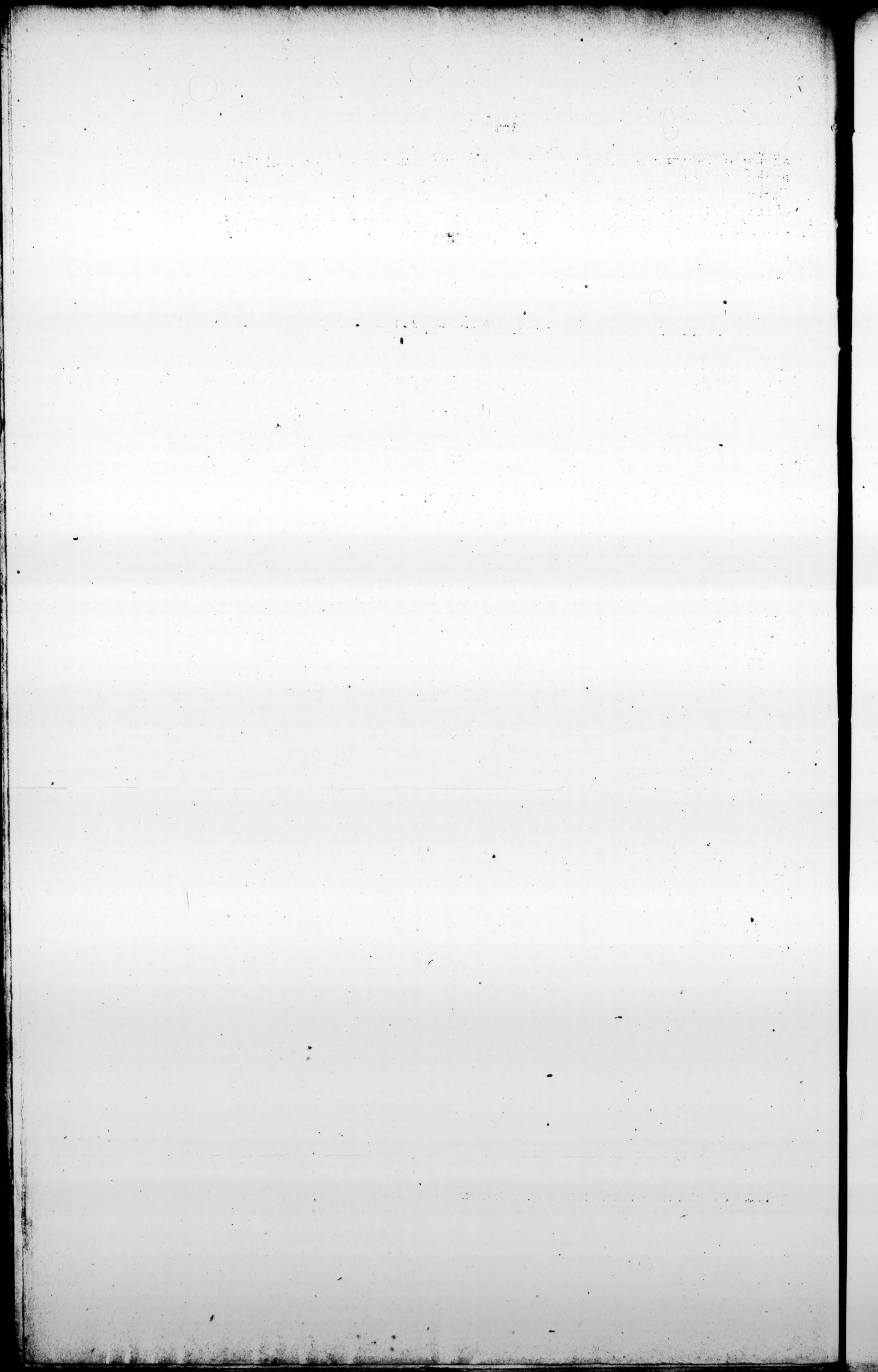
Dainik Chandrika,  
Feb. 5th, 1916.

RAJENDRA CHANDRA SASTRI,

*Bengali Translator to Government.*

BENGALI TRANSLATOR'S OFFICE,

*The 12th February 1916.*



**CONFIDENTIAL**

**No. 7 of 1913.**

**REPORT (PART II)**

**ON**

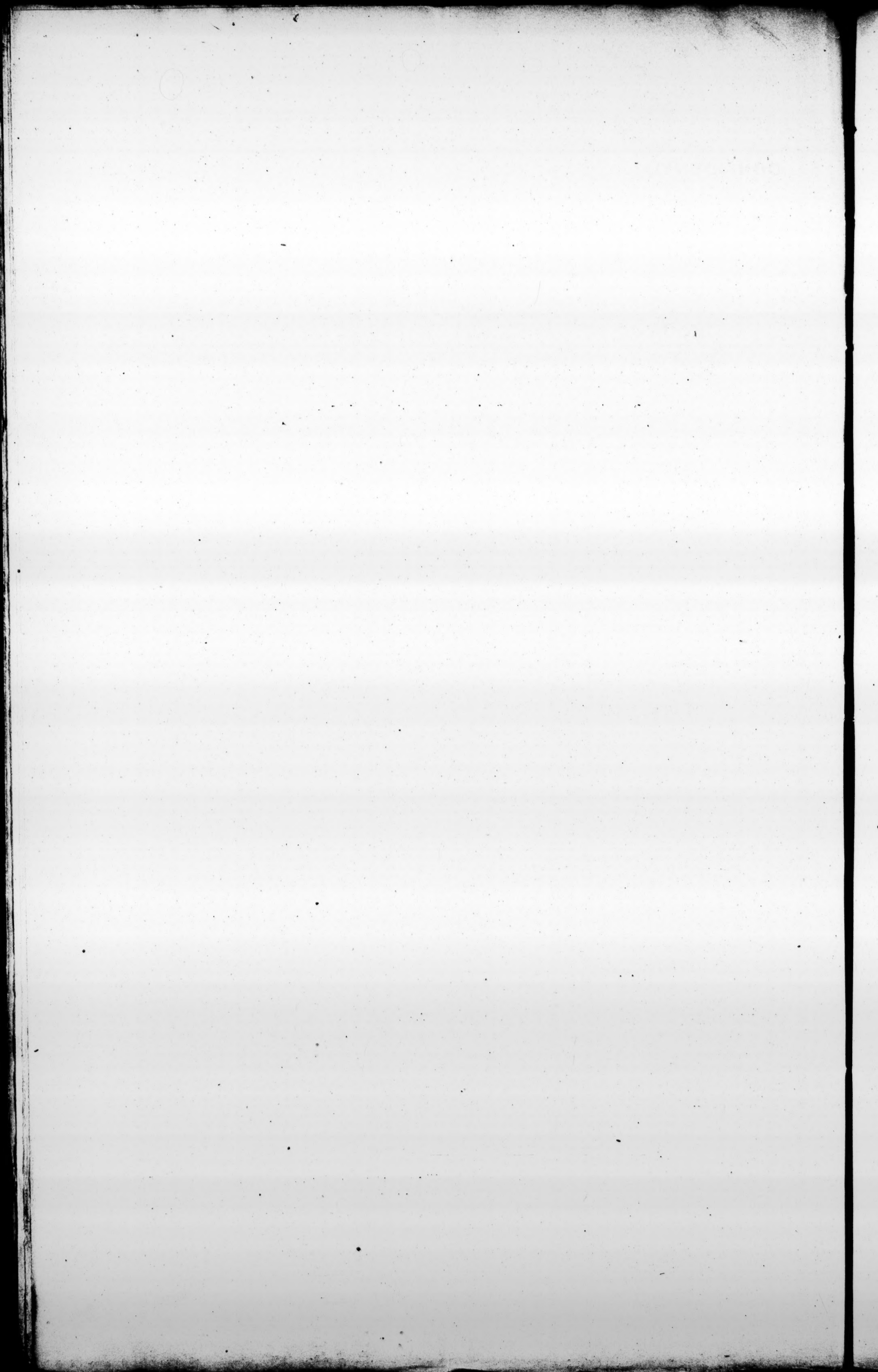
**INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL**

**FOR THE**

**Week ending Saturday, 12th February 1916.**

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**LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS AND PERIODICALS  
RECEIVED AND DEALT WITH BY THE BENGAL INTELLIGENCE  
BRANCH.**

**[As it stood on 1st January 1915.]**

NOTE.—(N.)—Newspapers. (P.)—Periodical magazines. Papers shown in bold type deal with politics.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	<b>"Amrita Bazar Patrika." (N.)</b>	Calcutta	Daily	Manmatha Nath Banarji, Brahmin	1,400
2	"Ananda Mohan College Magazine." (P.)	Mymensingh	Monthly	Kumud Bandhu Chakrabarti, of Jessore, Brahmin.	300
3	<b>"Bengalee" (N.)</b>	Calcutta	Daily	Surendra Nath Banarji, Brahmin, age 69.	5,000
4	<b>"Calcutta Budget" (N.)</b>	Ditto	Do.	Hem Chandra Datta, Kayastha, age 48	1,800
5	"Calcutta Journal of Medicine" (The). (P.)	Ditto	Monthly	Dr. A. L. Sarkar, L.M.S., Satgope, age about 43.	100
6	"Calcutta Law Journal" (The).	Ditto	Fortnightly	Hara Prasad Chatterji, Hindu Kayastha, and Jnanendra Nath Basu, Hindu Brahmin, vakils.	2,000
7	"Calcutta Medical Journal" (The). (P.)	Ditto	Monthly	Dr. Rai Chuni Lal Basu, Bahadur, Hindu Kayastha, age 51, and Dr. Purna Chandra Nandi, Native Christian, age about 50.	450
8	<b>"Calcutta Spectator" (N.)</b>	Ditto	Weekly	Lalit Mohan Ghoshal, Brahmin, age 40, and Hem Chandra Datta.	500 (Suspended.)
9	"Calcutta University Magazine." (P.)	Ditto	Monthly	Khagendra Nath Maitra, Kayastha, age 39.	300
10	"Calcutta Weekly Notes"	Ditto	Weekly	Jogesh Chandra Chaudhuri, Barrister-at-Law, Hindu Brahmin, age about 41.	1,700
11	"Case Law" (P.)	Ditto	Monthly	Mohim Chandra Ray, Khatriya, age about 45.	400 (Suspended.)
12	"Collegian"	Ditto	Fortnightly	Nripendra Nath De, Kayastha, age 38	1,000
13	"Culture" (P.)	Ditto	Monthly	Gan Ch. Ray, Hindu Baidya, age 47	500
14	"Current Indian Cases" (P.)	Ditto	Do.	Manindra Nath Mitra, Hindu Kayastha, age 38.	1,000
15	<b>"East" (N.)</b>	Dacca	Weekly	(1) Mohim Ch. Sen, age 62, (2) Ishan Ch. Sen, (3) Durga Nath Ray, Brahmos.	200
16	"Field and the Calcutta Weekly Advertiser."	Calcutta	Do.	Hem Ch. Banarji, Brahmin, age 59	500 (Suspended.)
17	"Food and Drugs" (P.)	Ditto	Quarterly	Dr. Kartik Ch Basu, M.B., Kayastha, age 57.	650
18	"Gardener's Magazine" (P.)	Ditto	Monthly	Bhuban Mohan Ray, Hindu Kaibarta, age 57.	800
19	"Glory" (N.)	Ditto	Do.	Kalachand Sarkar, Benia, age 33	50,000 (Free distribution.)
20	<b>"Hablul Matin" (English edition). (N.)</b>	Ditto	Weekly	Gyan Ch. Ray, Hindu Baidya, age 46	1,000
21	"Health and Happiness" (P.)	Ditto	Monthly	Kartik Ch. Basu, Kayastha, age 46	500
22	<b>"Herald" (N.)</b>	Dacca	Daily	Priya Nath Sen, Hindu Baidya, age about 30.	2,000
23	<b>"Hindoo Patriot" (N.)</b>	Calcutta	Weekly	Sarat Ch. Ray, Kayastha, age 47	2,000

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
24	"Hindu Review" (P.) ...	Calcutta	Monthly ...	Bipin Ch. Pal, Hindu Teli, age 50 ...	900
25	"Hindu Spiritual Magazine." (P.)	Ditto	Do. ...	Mati Lal Ghosh, Kayastha, age 30, and Pijus Kanti Ghosh.	400
26	"Indian Case Notes" (P.)	Ditto	Do ...	Manindra Nath Mitra, Hindu Kayastha, age 38.	1,000 (Suspended.)
27	"Indian Empire" (N.)	Ditto	Weekly ...	Hem Ch. Datta, Hindu Kayastha, age 49	2,000
28	"Indian Express" (P.) ...	Ditto	Monthly ...	Purna Ch. Basu, Hindu Kayastha, age 51.	100 to 250
29	"Indian Homeopathic Reporter." (N.)	Ditto	Weekly ...	Dr. Sarat Ch. Ghosh, Hindu Kayastha, age 46.	500 Discontinued for the present.
30	"Indian Homeopathic Review." (N.)	Ditto	Do. ...	P. Mazumdar and J. N. Mazumdar, M.D.	200
31	"Indian Medical Record" (The). (P.)	Ditto	Monthly ...	Kaviraj Anukul Chandra Bissarad, Hindu Brahmin, age 38, and Committee.	800
32	"Indian Messenger" (N.)	Ditto	Weekly ...	Pratul Ch. Som, Brahmo, age 52 ...	500
33	"Indian Mirror" (N.)	Ditto	Daily ...	Satyendra Nath Sen, Hindu Baidya, age 36.	1,200
34	"Indian Nation" (N.)	Ditto	Weekly ...	Sailendra Ghosh, Kayastha, age 31 ...	800
35	"Indian Royal Chronicle" (P.)	Ditto	Monthly ...	Shamlal De, Hindu Subarnabanik, age 47	Unknown.
36	"Indian World" (The) (N.)	Ditto	Weekly ...	Prithvis Ch. Ray, Hindu Kayastha, age 40.	500 to 1,000 (Suspended.)
37	"Industry" (P.) ...	Ditto	Monthly ...	Kishori Mohan Banarji, Hindu Brahmin, age 36.	1,000
38	"Modern Review" (P.)	Ditto	Do. ...	Rama Nanda Chatarji, Brahmo, age 60 ...	2,000
39	"Mussalman" (N.)...	Ditto	Weekly ...	M. Rahman, Muhammadan, age 34 ...	1,000
40	"National Magazine" (P.)	Ditto	Monthly ...	Kali Prasanna De, Hindu Kayastha, age 67.	500
41	"Regeneration" (P.) ...	Ditto	Do. ...	Abinash Ch. Ray, Brahmo, age 36 ...	200
42	"Rels and Rayyet" (N.)	Ditto	Weekly ...	Jogesh Ch. Datta, age 64 ...	350
43	"Review" (P.) ...	Ditto	Monthly ...	Jogendra Rao Bhagawan Lal, Brahmin, age 33.	400
44	"Telegraph" (N.) ...	Ditto	Weekly ...	Satyendra Kumar Basu, Hindu Kayastha, age 32.	2,500
45	"Unity and the Minister" (N.)	Ditto	Do. ...	M. N. Basu, Brahmo, age 75 ...	400 to 500
46	"University Magazine" (P.)	Ditto	Monthly ...	Manindra Nath Mitra, Hindu Kayastha, age 38.	390
47	"World and the New Dispensation." (N.)	Ditto	Weekly ...	Mohim Ch. Sen and Khettra Mohan Datta, age 60, both Brahmos.	400
48	"World's Messenger" (P.)	Ditto	Monthly ...	Sundari Kakhya Ray, Hindu Mahisya, age 28.	400
49	"World's Recorder" (P.)	Ditto	Do. ...	Kali Pada De, Hindu Kayastha, age 49 ...	2,700

## II.—HOME ADMINISTRATION.

## (a)—Police.

88. Referring to the Hon'ble Mr. P. C. Lyon's recent address to the students of Dacca, the *Bengalee* writes that it quite agrees that it is only the enemies of the country who preach hate and rebellion and that tranquillity is essential to all progress. However, progress is the end of all government, and the maintenance of the public peace, which is all-important, is after all a means to that end. Mr. Lyon referred to the famine and the flood-workers who acquitted themselves so well; but probably Mr. Lyon is ignorant of the fact that after their splendid work, some of them were shadowed by the police. The activities of the C. I. D. are often a menace to useful and peaceful public work. In the unwritten code of that department every public worker, it is feared, is a political suspect, and the burden of proof is upon him that he is not. An atmosphere of suspicion has thus been engendered which it is of the first importance to remove.

BENGALUR,  
3rd Feb. 1916.

89. The *Amrita Bazar Patrika* writes that if the information that reaches it from Benares is correct, visitors there evidently do not find themselves comfortable owing to the activities of the C. I. D. and the police. Visitors, especially those from Bengal and the Punjab, are not allowed to leave the station platform unless they give the police full information about themselves.

AMRITA BAZAR  
PATRIKA,  
4th Feb. 1916.

90. There are two cases reported in the *Patrika*, writes the *Telegraph*, which illustrate in some measure why the police in this country are unpopular. The first case occurred in Assam and is thus described:—  
“The other day, the house of a respectable gentleman of Gauhati was raided and thoroughly searched by the police on suspicion that he had killed his servant and kept the body concealed. The search proved futile, but the gentleman was taken to the thana, where he was confined for a while. Some time after this, the man alleged to have been murdered was produced before the police without any serious mark of injury on his person. Of course the unfortunate gentleman was released. The matter is being inquired into by the Deputy Commissioner.” What strikes the journal as almost infamous is that any respectable person should be arrested on so serious a charge and kept in custody without any adequate enquiry being made. If this is repeated, the people will not know what security is. The other case occurred nearer home and is connected with the present activity of the police. It relates to the treatment accorded to Babu Suresh Chandra Das Gupta, a homeopathic practitioner, who was arrested under the Defence of India Act, released after 15 days, and re-arrested the same day for some unknown reason. Cases like these make the public suspicious of the police, and when once the faintest suspicion is engendered there is always trouble, for it grows and gathers strength and leads to the widening of a breach which, in the interests of both the rulers and the ruled, should not exist. It is harmony and good-will between the police and the public which should be the common aim of every citizen and every officer of Government; but in the light of such regrettable incidents as those referred to above this can hardly be possible.

TELEGRAPH,  
5th Feb. 1916.

91. Commenting on the recent house-searches conducted by the combined British and French police at Chandernagore, the *Amrita Bazar Patrika* remarks that the proceedings go to show how indiscriminately such searches are made now and then and the whole community disturbed. The object of the police in the present case was to discover the whereabouts of Babu Amarendra Nath Chatarji, but they found after raiding a number of houses that they had been hoaxed by their informants. So far as the inmates of the raided houses are concerned, their trouble and mental anxiety can be better imagined than described. Now, all this might have been avoided if those who sanctioned these searches had beforehand taken the trouble and care to ascertain if their sources of information justified them in worrying innocent people in this way. Indiscriminate police-searches do incalculable mischief, and in the interests of both

AMRITA BAZAR  
PATRIKA,  
7th Feb. 1916.

BENGALIAN,  
8th Feb. 1916.

the rulers and the ruled should be stopped. The *Patrika* trusts those informers or spies upon whose information the Chandernagore house-searches were made will be called to account for giving false information to the police.

92. The *Bengalee* writes that information has been received of several house-searches at Chandernagore in connection with the warrant of arrest against Amarendra Nath Chatarji. No clue was obtained, and the useless searches only alarmed and irritated the people. It is well known to the authorities that the people of this country resent such intrusion into the inner apartments of their houses, and the journal has no hesitation in asserting that such unwelcome visitations create much discontent among the people. The interests of law and order are not at all served by searches undertaken, as was evidently the case here, on inaccurate or insufficient information. The police-search of the house of an individual involves social degradation in the eyes of his community. The owners of the houses, which are thus fruitlessly searched, have therefore a legitimate grievance. The paper has repeatedly drawn the attention of the authorities to the unfavourable consequences of such searches, but to no effect.

(b)—Working of the Courts.

AMRITA BAZAR  
PATRIKA,  
5th Feb. 1916.

93. Referring to the Patna High Court, the *Amrita Bazar Patrika* says it is to have no Law Reports (thank God), so as to enable the learned Judges of the High Court to have an absolutely free hand in the decision of questions of law and of fact. The journal has often seen a sort of hesitation, a putting up of the glass to the wrong eye, when some of the present-day *sub-junta* Judges wanted to evade or avoid precedent; and in one instance a single Judge has taken upon himself to overrule a well-known Privy Council decision. A *kuch-parwa-nahi* sort of atmosphere will pervade this new edifice, and it will not be long before the Bihari rues the day of its birth.

TELEGRAPH,  
5th Feb. 1916.

94. The *Telegraph* writes that very considerable excitement has been caused by the unsatisfactory result of the case against Guard Savell, of the Bengal-Nagpur Railway, on a charge of outraging a Hindu female passenger named Harimati Dasi. In view of the sensation the case has created, and the dissatisfaction with which the result, viz., the acquittal of the accused—is viewed, the journal earnestly hopes the Government will not ignore it, but utilise the power it possesses of appealing against the order of acquittal. If there be any justification for such a privilege, it must be in connection with a case like this, which creates a flutter in society.

(h)—General.

TELEGRAPH,  
5th Feb. 1916.

95. Government has decided, writes the *Telegraph*, that holders of Government Paper may, at their option, have their names inscribed and render the securities non-transferable, so that these may not fall into the hands of robbers and dacoits. As there would be no difficulty about the receipt of interest, the journal congratulates the Government on this decision. It is a double-edged weapon which keeps the market from undue fall and saves the public money, and thus counteracts the evil designs of revolutionary propagandists and other terrorists. Perhaps it will lead to greater suppression of dakaities than the vaunted wakefulness and activity of the police.

VI.—MISCELLANEOUS.

MUSSALMAN,  
4th Feb. 1916.

96. Referring to Lord Carmichael's speech to students at Dacca, the *Mussalman* says it hopes His Excellency will succeed in making an abiding impression on the minds of young men. They have become a power in the land and the consciousness of their strength ought to awaken in them a sense of their responsibility. Prominent Government officials have condescended to address them, but the

former must remember that "sweet words butter no parsnips." Widen their outlook, train them up to become useful and industrious citizens and they will appreciate such services more than a hundred homilies. A gloomy prospect awaits most of them at present. They get no industrial training. The exploitation of the country is carried on before their eyes, but they have no share in the spoils. The higher offices of administration are as good as closed to them and the Army and the Navy are absolutely so. Pledges and proclamations were promulgated in the years gone by to win over the hearts of the people. To-day they call upon their rulers for their fulfilment. It has long been the cry of a section of the Anglo-Indian administrators in this country that it is they who really represent the masses and not the educated classes who continually clamour for larger rights and privileges. If by this is meant that the masses look up to the former in times of need this statement is true, the simple reason being that the former are the repository of all power and the utmost efforts of the educated classes come to nought. However, how has this trust been discharged by the official classes? Compare the progress of India and Japan within the last 50 years and there is found the answer about which there can be no mistake. It is this insufficient progress of the masses that is at the bottom of all agitation. It is the educated classes that are the real and natural leaders of the masses in every country. If the former do not represent the latter in this country also, who does so? Is it the Englishmen, official or non-official, mere birds of passage, men who come here to gather the harvest and retire as soon as that has been done?

97. The *Bengalee* writes that the United States Government are going to withdraw their sovereignty over the Philippine Islands, which have been under that Government for less than two decades, and during this fractional part of a century America has made them fit for absolute independence. The American government of the Philippines was largely modelled on the British government of India. It then follows that one of two peoples similarly governed has been hopelessly outdistanced by the other in developing the capacity for self-rule. The Filipinos are deemed fit to assume the government of their country within a couple of years, whereas even imagination cannot anticipate the time when India will acquire that fitness. Compared with the people of India, the Filipinos are at a very low ebb of civilisation. However, the Americans forego the temptation of keeping the torch of civilisation alight amongst these islands for some time longer. It may be constructed as shirking of duty in some quarters; but the American democrats seem to have quite a different idea of duty with regard to their dependencies. Surely the time has come to consider whether the process of civilising should be carried to the extent of completely incapacitating a people in whose interest it is undertaken.

98. While independence has been voted for the Filipinos, writes the *Amrita Bazar Patrika*, Indians are considered by their rulers as babies who are not to be entrusted with the management of even petty District or Municipal Boards without official control. England has governed India on despotic principles, pure and simple. She began its administration under the notion that Indians would never be able to govern themselves, and it was, therefore, her sacred duty to keep her dependency always in a state of tutelage. The British statesmen have no doubt now and then declared that Indians have all the rights of Englishmen, but the declaration was more the outcome of a momentary generous impulse than of anything else, and, therefore, did not mean much. Gradually the original notion about the utter incapacity of Indians for self-rule got such a firm hold of the rulers that they sincerely came to believe that a bureaucratic rule was absolutely necessary in India, more in the interests of the Indians themselves than in their own. The *Patrika* would like to remark here *en passant* that one of the most unrighteous features of Western civilization is that which is called Imperialism. The meaning of Imperialism is that a powerful nation thinks that it is justified in depriving a weaker people of their liberty and keeping them in perpetual slavery, on the plea of civilizing them and bettering their lot. India's misfortune is this Imperialism which has brought heavy

BENGALUR,  
7th Feb. 1916.

AMRITA BAZAR  
PATRIKA,  
9th Feb. 1916.

Withdrawal of American sovereignty over the Philippines.

The independence of the Philippines.

AMRITA BAZAR  
PATRIKA,  
9th Feb. 1916.

burdens upon her and stands in the way of her reaching the goal of colonial government for which her educated children are fighting so hard.

99. The *Amrita Bazar Patrika* asks who is to be blamed for the "unfortunate incident" which occurred at Benares. Mr. Gandhi or those who sought to humiliate him? While addressing the students he referred to anarchism and murders. His object was to appeal to them to avoid these crimes and he was perfectly within his rights to do so. At the same time, he "deprecatd the action of the authorities in taking extraordinary precautions to protect the Viceroy in Benares." The *Patrika* thinks he was perfectly justified in doing so, for the overzeal of the authorities in this respect is beyond all proportion, resulting in an amount of inconvenience and suffering to the general public, which cannot be adequately described. Mr. Gandhi did a public duty by bringing this matter to the notice of the audience and he ought to have been thanked and not interrupted and insulted. Many Indian princes tremble from head to foot when any deprecatory word is used against the action of the authorities, and no wonder they left in a body, nay, went to the length of humiliating a countryman who has done such unique service to suffering humanity at tremendous self-sacrifice. However, if a handful of men disapprove of Mr. Gandhi's remarks, there are millions who approve of them. Here is advice for Mr. Gandhi—"Beware of princes and officials. If you mix with them, this will be your reward, now and then. Go on doing the noble service to your poor countrymen quietly as you have been doing, and God and man will bless you."

F. P. McKINTY,

*Special Assistant.*

11, CAMAC STREET,

CALCUTTA,

*The 12th February 1916.*